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C E R T A I N  
S E R M O N S  
Preached before the Kings

M A J E S T Y , and elsewhere, by that  
Reverend Divine, ANTHONY MAX E Y ,  
Doctor in Divinity, and late Deane of  
windsor, deceased: some of them never  
before in P R I N T .

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V I Z .

- 1 The Golden Chain of mans Salvation.
  - 2 The fearfull point of Hardening.
  - 3 The Churches Sleep.
  - 4 The Agonie of Christ.
  - 5 The vexation of Saul.
  - 6 The Sacrifice of Abram.
  - 7 Hallelu-jah.
  - 8 A Marriage Sermon.
  - 9 The Wise-men guided by a Star.
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The seventh EDITION.

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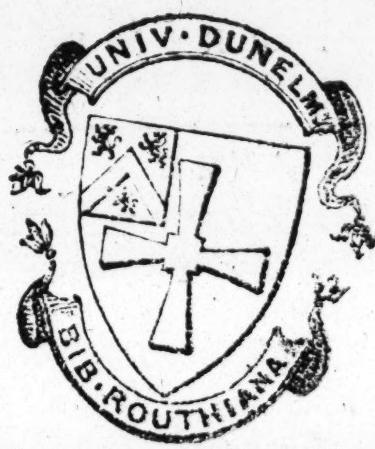
*The Points handled in these Sermons are set down  
in the next Pages following.*

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L O N D O N ,

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pression to be Vended for the Use and Benefit  
of Edward Minshew, Gentleman. M.D.C.LVI.

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## The Texts, and principall Points handled in these Eight Sermons.

### The first Sermon. Of Predestination.

Rom.8.30. Moreover, whom he predestinated, them also he called: and whom he called, them also he iustified: & whom he iustified, them also he glorified.

The points handled herein are these:

- 1 Predestination.
- 2 Calling.
- 3 Iustification.
- 4 Glorifying.

### The 2 Sermon Of hardness of heart.

Exod.10.20. And the Lord hardened Pharaohs heart, and he did not let the Children of Israel goe.

The points handled herein are these:

- 1 That there is an Hardening.
- 2 That God Hardeneth not.
- 3 How men become Hardened.
- 4 Most wofull to be Hardened.
- 5 The meanes to avoid it.

### The third Sermon. The Churches Sleep.

Cant. 2.7. I charge you, O yee Daughters of Ierusalem, by the Roes and Hindes of the field, that yee stirre not up, nor waken my Love, until he please.

The Points handled herein are these:

- 1 The Person who chargeth.
- 2 The Person charged.
- 3 The Manner.
- 4 The Substance.
- 5 The Date.
- 6 The Conclusion.

### The 4 Sermon. The Agonic of Christ.

Luke 22.44. But being in an Agonic, he prayed more earnestly; and his sweat was like drops of bloud, trickling down to the ground.

The points handled herein are these:

- 1 Fervencie or zeale of the Sacrificer:  
Hec } Prayeth.  
      } Sweateth.
- 2 Excellencie of the Sacrifice. - Bloud.
- 3 Plenty: Drops trickling to the ground

The

## The fift SERMON. The vexation of Saul.

I Sam. 16. 14: But the spirit of the Lord departed from Saul, and an evill Spirit sent of the Lord vexed him.

¶ The cause  
of Gods  
displeasure  
towards  
Saul, which  
was his  
finne:

2 The pu-  
nishment  
inflicted  
upon Saul  
for these  
finnes.

1 In Re-  
ligion.  
2 In In-  
stice.

1 Perse-  
cution.

2 Perse-  
cutors.

Unadvisedly taking upon  
him to offer Sacrifice  
himselfe, contrary to the  
direction of Samuel the  
Prophet.

Sparing Agag, and the  
fattest cauell, contrary  
to Gods command-  
ment.

The Subtraction of  
Grace, and losse of Gods  
Spirit to direct him The  
Spirit of the Lord departed.

God gave Sathan leave  
to worke upon him. An  
evill spirit sent to vexe  
him.

In this Scripture there are to be observed,

The sixt SERMON.

*The Sacrifice of Abraham.*

Gen. 22. v. 10. And Abraham stretching forth his hand, tooke the knife to kill his sonne.

*The points handled herein are these:*

1 Abrahams love & 2 Of God commanding to kill  
Obedience to God, 3 his  
admirable in regard 4 Of Abraham obeying sonne.

2 The ioyfull issue that God & herein 1 The reward of Abraham.  
made: 2 A comparison of Isaacs sacrifice unto Christs.

The

## The seventh Sermon. *Halleluiah.*

Psal. 117. ver. 1. O praise the Lord all ye  
Heathen: praise him all ye Nations.

Verse 2. For his mercifull kindnesse is e-  
ver more and more towards us, and  
the truth of the Lord endureth for  
ever. Praise the Lord.

The points handled herein are these:

1 An exhortation. { O praise the Lord, praise him, { Herein is intreated of the antiquity & use of Church-musicke and singing of psalmes and hymns.

2 The Persons { Heathen. Gentiles. { Herein is shewed the generallity that All should praise God in publike congregations, with severall names of the places of Gods worship.

3 The Reasons: for his Mercy { 1 The blindnes of the Gentiles and 2 Gods mercy in bringing them to the knowledge of him in Truth { Herein is shewed in worshipping strange gods. Ch. by the truth of his Gospel

TO

O.T.



## TO THE TRVLY

Religious, and my ever honored  
friend M<sup>rs</sup> Anne Saddler, eldest daugh-  
ter to the Right honorable Sir  
Edward Coke, Knight.

Vertuous and Noble Mistris;

**W**hat induced me to com-  
mend these my meditati-  
ons and labours to your  
favourable protection,  
needs no long relation;  
since your owne piety and devotion, your  
zealous affection to the service of God,  
and the Ministers of his Word, and most  
especially to my poore self, may sufficiently  
shew it. So that I cannot but assure my self,  
If there be any thing here worth obser-  
vation, your religious care will practise  
it:

## The Epistle

it : If ought amisse, your judgement can  
mildely correct it, or your love can cover  
it. She liues againe in your life whom my  
soule once honoured : and he cannot dye  
whilst you live, whom I shall ever rever-  
ence. I meane your honorable Father, and  
that blessed Saint in heaven your mother:  
whom I cannot thinke of, without teares  
both of ioy and sorrow, when I remember  
our losse and her happinesse. So I must  
confesse, my obligation to you is very great,  
in regard of those parents from whom  
you are descended : But, those Christian  
virtues, which you have from them as  
bereditary, bind me to you in a far greater  
dutie; which are so well knowne to the  
world I need not mention them. Only  
thus much give me leave to exhort you;  
Go on still meekly in that pious and reli-  
gious course you are in; diligence in rea-  
ding and meditating the sacred word of  
God, frequency and devotion in prayer,  
Charity in clothing the naked, and feed-  
ing the hungry soule, cortesie and sweet-  
nesse of nature to all. Still, still continue  
constant in those Saintlike vertues which  
will renowne your memory as an example

## Dedicatory.

to after-ages. So shall it be truly said, as  
it hath been often, that you have been the  
glory of your owne sexe and these wicked  
times, honored so wise and noble a Father  
and kept so blessed a mother still alive.  
And this I will adde for your comfort;  
Your goodnesse shal not be forgotten. The  
everlasting Redeemer liveth: the reward  
is comming: the crowne is burnishing.  
That God, which you faithfully serue, with  
ten thousand Angels and Archangels, be-  
hold your life, and prepare you a better.  
The full assurance whereof, to your owne  
Soules consolation here, and the perfect  
fruition hereafter, he bath ever wist  
you, that will ever rest

Yours faithfully

devoted,

ANTHONY MAXEY.

гравій

відмінної якості. Він використовується в будівництві, але, якщо використовувати його в складі бетону, то він буде дуже тяжким. Це зумовлено тим, що гравій має велику вагу та високу кривизну. Але, якщо використовувати його в складі цементного бетону, то він буде легшим та матиме меншу вагу. Це зумовлено тим, що гравій має низьку вагу та високу кривизну.

Гравійний бетон

гравійний

бетон

бетонний



# THE GOLDEN CHAINE OF

*Mans Salvation.*

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ROMANES 8. verse 30.

Moreover, whom be predestinated, them also be called: and whom be called, them also be justified: and whom be justified, them also be glorified.

Very Scripture (saith the blessed Apostle) given by inspiration, is profitable to instruct the man of God, and to make him perfect to good works Yet notwithstanding, if a man should seeke upon purpose, and line by line trace the whole body of the Scripture over; of all others,

2. Tim. 3.6

B this.

Hier. in ca.  
3. ad Ephc.

this one short verse is most divine, most  
excellent: *Singuli sermones, syllaba, api-  
ces, puncta, in divina Scriptura plena  
sunt sensibus:* In the holy Scripture, eve-  
ry speech and sentence, every verse, every  
point and syllable is rich in sense, and ful-  
of divine and holy Mysteries:

So it is here. For the points of do-  
ctrine, it containeth the whole summe of  
our Religion: for the manner, it consist-  
eth of a sweet gradation: for the matter,  
it is full of comfortable instruction: for  
the depth of the understanding, it hath  
in it such sweet, profound, and heavenly  
Mysteries; that as it is written, the head  
of the river Nilus could never be found:  
so the height, depth, & spirituall know-  
ledge which lieth couched in this whole  
Verse, in every point, in every word, it is  
unsearchable, it cannot be sounded. Con-  
cerning the Doctrine.

Surely, howsoever men do live at ease  
for a time in this life, and carelessly passe  
on in this busie world, yet the especiall  
and maine point, is the salvation of the  
soule, to be assured of the life to come:  
and if a man might be satisfied therin,  
then

then all were well, all were sure indeed.

Alas, this life endeth, and God know-  
eth how soone, even this night before to  
morrow may my soule be taken from  
me; and if I could prove unto my heart,  
that God had chosen me to eternall life,  
then I should thinke my selfe the most  
happy and blessed creature alive. In this  
great and weighty point of salvation for  
ever, to answer a man throughly and  
soundly, to satisfie a mans heart and soule  
unto the full, there is no one place in all  
the holy Book of God, that can so brief-  
ly, so plainly, so sufficiently instruct us,  
as this one short verse.

The ancient Fathers, in the course of  
their Writings, they do call it, *The gol-  
den Chaine of our Salvation*, because  
each one of these; *Predestination, Cal-  
ling, Iustification, and Glorifying*, are so  
coupled and knit together, that if you  
hold fast one Linke, you draw unto you  
the whole Chaine: if you let goone, you  
lose all.

For the manner of my proceeding  
according to the Fathers allusion, first I  
will untie this Chaine, and weigh every

Predestina-  
tion part  
of the Go-  
spel, may  
be preach-  
ed of dis-  
creetly, &  
reverently  
Aug. de  
bono pers.  
c. 14. 15. 10  
De corrup.  
& orat c. 5.  
14. & 16.  
Pet. Mart.  
locis com.  
clasi 3 c. 1.  
Z anch. de  
natura Dei  
li. 5. ca. 2.

Linke in his owne proper Balance, and so handling every point severally by it selfe, in the end I will knit them up, and close them together againe. And here before I enter any further, I most humbly crave pardon, & favourable constru-  
ction in this matter. I know very well, I am to touch a very great and weightie point of Religion, indeed so secret and deepe, that I do throw my selfe downe at the foot of Gods mercy seat, beseeching him with all humblenesse, to support my weaknesse, to enlarge my heart, and to give me an understanding spirit, that whatsoever I shall speak, it may be with such truth of his word, with such zeale of his glory, with such reverence of his Majestic, as becometh his servant, and this holy place. For *Predestination* being so high a point, wherein offence may be given by wading too farre ; by Gods assistance, it shall be touched so plainly, and with such moderation, as evermore I will be sure to keepe the rule of the sacred Word of God for my guide.

The purpose and drift of Saint Paul in this place, is to prove to the Romans, being

being then in persecution, that howsoeuer in this life, misery and afflictions did befall them, yet their salvation stood sure and most certaine, because it depended upon the infallible purpose of God, which is here called *Predestination*. So that, *Predestination* is the secret and immutable purpose of God; whereby he hath decreed from all eternity to call those whom he hath loved in his Sonne Christ, and through faith and good works to make them vessels of eternall glory.

That God of his free mercie hath made choise of some to eternall life, it is apparent in divers places, Ephes. I. 5. He hath predestinated us to be adopted unto himselfe, through Iesus Christ, according to the good pleasure of his owne will.

In the 2. to Timotheus. I. the 8. and 9. verses, *He bath saved us, and called us according to his owne purpose and grace, which was given to us through Christ Iesus, before the world was.* So then, as the Potter hath power over the Clay, to make it, either a vessel of honour, or dishonour; so God hath power over the

Ephes. I. 5.

2. Tim. I.  
8 9.

A& 13.48

Pro. 16. 4.

sonnes of men ; and of his owne free mercy hath made choice of some to eternall life, and others hath left unto perdition. God hath created all for himselfe, and the wicked for the evill day.

Rom. 9.  
11.12.

Isa.45.9.

Now if it be demanded why God hath made choice of some, and not of others, and thought injustice and want of compassion, that he should reject men before they be borne, and brought into the light ; and ere ever they have done good or evill, as it is said in Rom. 9. 11, 12. Ere ever the children were borne, when they had done neither good nor evill (that the purpose of God might remaine, according to election) I have loved Iacob, and I have hated Esau. In this case I first answer plainly with the Prophet Isa. in his 45. Chap. vers.9. Woe be unto him that striveth with his Maker : or what art thou (O man) that darest stand up to pleade against God ? The clay may not dispute with the Potter. Man that is but dust and ashes , he may not reason the case with his Creator. To know further, why God hath made choice of some and not of others ; there

is

is no other reason to be given, no other answer to be made, but that it is his good pleasure, it is his will. *Misericordia ejus, causa misericordiae*: God shews mercy, to whom he will shew mercy, and he hath compassion upon whom it pleaseth him to have compassion. There is power and free liberty in God, to give and bestow his grace, both to whom, when, & how much soever it pleaseth him. *Huic sit misericordia, tibi non sit injuria* (faith S. Augustine) God chaseth one, he refuseth another; to him he sheweth mercy, to thee he doth no injury.

Here then we must rest, here we must make a full point. It is Gods good pleasure, it is his will. And this one answer, it is a barre for all deep questions, either \* of *Predestination, Election, Destinie*, or any such like. It is Gods good pleasure, it is his will. His will is the cause of all causes; & further we cannot go. Whom this answer doth not content, S. *Gregory* doth answer directly, *Qui in factis Dei rationem non videt, infirmitatem suam considerans cur non videat, rationem videt*: In the hidden works of God, he

Ro. 9.18.  
Exo. 33.19

\* *Fatid ad necessitatem.*  
*Providentia ad sapientiam.*  
*Prædestination ad voluntatem,*  
*referitur.*  
*Gre. Mag. in c. 9. Iob.*

Aug. 59.ad  
Paulinum.

that seeth not a reason, if he see his owne infirmitie, he seeth a sufficient reason why he should not see. We conclude then with good S. *Augustine* in his 59. Epistle ad Paulinum : *Occulta esse causa potest, iniusta esse non potest* : Why God hath made choise of some, and not of others; howsoever unto us the cause be hid den, yet undoubtedly it cannot be uniuersal.

This Doctrine briefly set downe, and thus plainly appearing; that *Predestination* is the immutable purpose of God; whereby he hath made choise of some, and rejected others, according to the pleasure of his owne will ; It seemeth at the first, when men do commit sinnes, they cannot avoid it, as if God had so ordained it. He hath made choice of some to life, and others he hath rejected ; therefore when they sin, and follow the course that leadeth unto death, they do it of necessity. O, God forbid there should be unrighteousnes in God, or iniquitie in the Almighty. For God bath commanded no man to do ungodly: neither hath he given any man license to sin. Before we resolve this doubt, there ariseth a very notable & necessary question

Eccl. 15.10

question; which (in times past) hath troubled many wits. If God bee not the author of sinne, if he be not the cause of mans offending, how came sinne first to bee? how came it in? where was the first beginning of it? The heathen Philosophers they roved at the matter a far off: the Epicures, they said it came in by chance: Aristotle and his sect, they said, it was the error of nature: Plato came a little nearer, and hee said, it arose εξ ὑποτάσσεντος, out of the nature of man: Manicheus, the Heretike (to avoid the former opinions) he fained two Gods: *Duos affirmauit esse Deos: alterum quia ē bonum; alterū verò malum*: One he averred to bee the author and beginner of all good, the other the first cause and author of all evil. This opinion went current a long time, almost 300. yeares, as *Nicephorus* writeth; and the reason was, because men never looking into the word of trouth, by the light of nature they could never finde from whence sinne came.

That wee may fully understand this point, very briefly wee will set downe the lineall descent of sinne.

Sinne

Clemens  
lib. 3. Re-  
cog.

Niceph.  
eccles lib. 5.  
cap. 31.

Sin first ariseth from concupiscence.

Iam. i. 19.

Psal. 51. 5.  
Aug. Nemo  
nescitur nisi  
trahens peccatum,  
trahensque me-  
ritum peccatum

*Every man is tempted, when he is drawne away by his own concupiscence, & is inticed. All sinne, all wickednesse of this life (whatsoever) first ariseth from concupiscence, from our owne wicked inclination. From whence then comes concupiscence? that David shews, ex immundo semine: We are born in iniquity, & we are conceived in sin: as the originall doth signify, we are al warmed in unclean bloud. If we be all borne in sinne, and by nature corrupt, wee must ascend higher to our first parents, and know how they came first to sinne: Adam and Eve (as appeareth in the 2 of Genesis) the first, fynned by yeelding consent unto the devell, they tooke it from Satan. Here then comes in the maine question; How came the devel first to sinnes? The devel at first was created in potestate standi & cadendi; he had in his first creation, a possibility to stand or fall: power of continuance, that hee had from God: possibility of falling, that he had from himselfe. For it is a ground in Divinity; *Immutabiliter bonum esse, Dei proprium est*; to be immutably good without*

without any change or alteration, it is onely proper unto God. therefore had he possibility to stand or fall. Saint *Augustine* also he rendreth another reason why the divell (created an Angell of light) had possibility of falling: Because (saith he) at the first hee was created of nothing, therefore hee had in him possibility to returne to nothing: if so bee hee did not relie on the goodnesse of his Creator, if hee did not subiect himselfe under the power of God.

To resolve then: Satan at the first was created an Angell of light, and had possibility to stand or fall; but in the 14. of *Isaiah*, and the 14. verse, whereas hee saith there: *I will ascend above the height of the clouds, I will be like the most high;* then did Satan choose rather to bee an absolute nature in himselfe, to shake off his allegiance, & to abandon the goodness of God: then (relying still on God) to be established by his power. Our Saviour Christ saith; *I saw Satan fall as lightning from heaven,* and the lightning we know, is not cast downe by any other: but it falleth and breaketh out of it selfe

2 Pet. 2.3.

selfe alone. The diuell (saith Saint Peter) was cast down to hell, and deliuered unto chaines of darknesse: the reason is rendred in the 6. of Jude, because when hec had possibility to stand or fall, bee kept not his first estate. *Non perstittit in veritate.* Ioh. 8.44. He abode not in the truth. So then, to descend again. The divell, he is *primitivus peccator*, he wasthe first offēder; *For, bee sinned from the beginning.* From the divell sin was derived unto *Adam*; frō *Adam*, to all his posterity, born of uncleane seed; from the corruption of uncleane birth, it is secretly conuaied to our inclination, to concupiscence. Thus from the divell, sinne first boileth up; as out of the maine sea: from him, when it comes to *Adam*, it ariseth, as out of a spring: from this spring it is reserved in nature, as in a conduit; from nature conuaied to concupiscence, as by a pipe; and from thence doth issue a stremme of wickednesse to the sea againe.

I Joh. 3.8.

Now, although it bee thus manifest, that sinne doth proceed from the suggestion of Sathan, working with our owne concupiscence: yet, evill and godlesse

lesse men, they think they are tempted of God; & when they sin, they do not sticke to say, god hath so decreed it, let him therefore work his wil; for who hath ever resisted his wil? Homer that notable heathen Poet, he answerd such men very fitly in the person of *Jupiter*, speaking in this sort;

Ωτοσοὶ δῆ δὲν νῦ θεὸς βερτοὶ αιτίωνται  
Εξ ἡμεών γδ φασὶ κακ· εἰμιναι, οἱ δὲ καὶ αὐτοὶ<sup>z</sup> ζητοῦντιν απαθαλίοντιν: ναρῷ μόνην, ἀλλαζεῖ χυσιν.

Homer Od. 2.  
Pag. 2.

Hos. 14.2.

Proprijs  
pennis con-  
figimur.

Ecclesi. 7.3.

cer,

O yee foolish mortall men, ever and anon ye cry out of the immortall gods, imputing to them the cause of your miseries, when (indeed) your selves are the workers of your owne woe. *Perditio tua ex te*; O Israel, thou hast fallen by thy own iniquity. *Stygias ulterò querimus undas*, Like the *Ostrige*, we doe pricke our selves with our owne feathers; and wee our selves doe cause the ship to leake where wee saile. *Onely (lo) this have I found*, that God hath made man righteous, but they haue sought out many iniustions. *Quare peccas? quia nescias? &c.* How comes it to passe, saith Saint *Augustin*, that thou dost sinne? because thou art ignorant? it is not so; why dost thou sinne? because thou art compelled? there is no such mat-

Pro. 29.6.

Ezay 6.2.

Act 17.18

Greg. Nro.

ter; why dost thou sinne? because it pleaseth, it delighteth thy wicked and corrupted nature. *In the transgression of a man is his snare.* Of our owne accord, wee runne wilfully into the dead-fall of sinne; so is it in the 9. Psalm & 15. verse: *The ungodly is trapped; how? not by God, but by the works of his owne hands.* The Lord our God is good, holy, & only holy; so holy, that (as Job saith) *the Angels are uncleane in his sight;* so pure, that his Ministers, the Cherubins are of fire most cleere; and yet the Cherubins and Seraphins doe cover their faces with their wings, as not able to behold the perfect brightnes of his most pure and undefiled Maiesty. Therefore although no action can be done without God; and that his power is so in al things, that we cannot so much as lift up our finger without him; *For in him we live, and move, and have al our being.* Yet is not God the cause of any sinne; Θεος ανίνης κακός: Wee cannot fasten the least touch of any evill upon God. But so it stands, *una eademque; a-  
ctio tribuitur, & causa principali, & instrumētali; in one & the selfe same action  
there*

there is a double cause. First, the instrumentall cause moving; then God separated frō the instrument; yet giving power of motion to the same. Through this double cause of moving, there is a double worke, which unto us seemeth to be but one. For example; God (as appeareth in the 2 of the *Act*s and the 23. verse) by his determinat counsell and fore-knowledge, deliuered up our Saviour Christ, as the principal cause; *Iudas* as the instrumentall: yet neither is God to be drawne in, as a party in *Iudas* fault; nor *Iudas* to be excused as furthering the worke of God; for God never cōmanded *Iudas* to deliver up Christ: nor *Iudas* in deliuering him had any such intention as to do God service in the execution of his will. *Dens agit per malos, non in malis.* The wicked are the instruments of God; yet not God the cause of their wickednesse. God is the cause of the action, but not of the evill or qualitie in the action. For example; A man travelleth his Horse by the way, he is the cause of his going; but if his horse halt, or have an ill pace, hec is not the cause of his ill going.

Acun-

August. ad  
Simplicia-  
num. lib. 2.  
quest. 1.  
Sicut non est  
mala voluntas  
a Deo,  
sic non est  
peccata nisi  
a Deo.

A cunning man striketh an instrument with his fingers : he is the cause of the sound, but if the instrument bee bad, or the strings not well chosen, he is not the cause of the ill sound.

The Iron rusteth, thou wilt not wire it upon the Smig th; Wine sowreth, the fault is not in the Vintner. In the Heavens there is a double motion,  $\sigma \rho \phi \eta \chi \eta \mu$ .  $\alpha \tau i \sigma \rho \phi \eta$ ; The fixed stars, & the whole globe of all, is carried about with one sphere & with one motion; yet the Planets in themselves have a wandring and uncertainte course. The like we may usually behold in every Clocke, the greatest & highest wheele moveth, and carrieth about al the rest; yet in this motion, some wheelles turn to the right hand, others to the left, and that by a contrary course.

So then it fareth thus with the wicked, as he that hath an euill and corrupt stomacke, if hee doe eate hony, it turneth into gall; or, as if a mans hand bee out of joyns, when he would move it one way, it turnes another; so the wicked and godles men; whereas the light of nature, Gods spirit, and his word, leadeth them

Aristoxenus in lib.  
de sonambu-  
nibus tibi-  
arum.

one

one way, their vile inclinatiō, their owne concupisience leadeth them another.

Now then what shall we say? is there unrighteousnes with God? doth he cause us to commit sinne? No, God forbid, wickednesse should be in God, or iniquitie in the Almighty. But as it is said before; Every man is drawn away by his own concupisence, & is enticed: lust, when it bath conceived, bringeth forth sinne, and sinne when it is finished, bringeth forth death.

Having hitherto freed God from all imputation of evill, by shewing from whence sinne comes, and that God is not the author of it: We doe here meete with the Pelagian heretike (who not able to untie this knot) affirmes that the wicked are rejected, for the sinnes which God fore-saw they would commit: and so contrariwise, the godly preventing the grace of God by their merits, are pre-destinated, & chosen through faith and good workes, which God fore-saw they should doe: Making Gods eternall election to depend upon our faith, and upon our workes; whereas (cleane contrary) our faith, our good workes, and all the

Job 34. 10

Iam. 1.14.

August. lib.  
de heresi.

good that is in us, doth wholly depend upon Gods free election.

Eph. I. 4.

Saint Paul saith directly, God hath chosen us in his son Christ, before the foundation of the world was. If in Christ, assuredly it appeares, we were unworthy in our selues, and so Gods election is the cause of our good works. *Et causa non est posterior suo effectu*: the cause, it doth never follow the effect.

Pet Lom.

The learned Schoole-man makes it plaine: *Non ideo electus est quis, quia talis futurus erat, sed ex tali electione talis est factus*: no man was euer chosen through Faith and good works, which God foresaw that hee shoul'd doe: but the Faith and good workes which wee now doe, proceede from the eternall Election, which went before.

2 Tim. I. 9.

This doth the Apostle very plainly set downe, God hath saved us, and called us, not according to our workes, but according to his own purpose and grace which was given to us, through Iesus Christ, before the world was.

Calling

Calling.

Moreover whom he Predestinated, them  
also he Called.

AS from the maine Sea, we doe strike  
into some Channell or River: so  
from *Predestination* (the great depth of  
Gods counsell) the Apostle commeth  
unto *Calling*. For, whereas it hath bee[n]  
shewd in the opening the first point, that  
God of his free mercy did choose some  
to life, and others hath left to perdition:  
in this case, if G O D should never Call  
men; if he shoul[d] never offer them grace,  
it might seeme prejudiciale to his mercy:  
and though we did sinne, yet it might be  
thought, our selues could not redresse it.  
For this cause the Apostle commeth from  
*Predestination* to *Calling*, that is, from  
Gods determinate counsell, to the meanes  
whiche he hath appointed for our salua-  
tion.

This *calling* is two-fold: either outward,  
or inward. The outward & generall *Cal-  
ling*, is by the works of God, and by his

Plut. de  
tranq. ani-  
mi.

Psal. 19. 1.

word. First, by his works. This world it is an Vniversitie, or a Colledge, wherein there are two Lectures, wherof every man living must be an hearer, and a learner. The first is the Philosophy Lecture, concerning Gods works, in the heavens, and all his creatures: by the which we are taught, & daily called to know God. This is a plaine & easie Lecture, written in great Capital Letters, that every simple and ignorant man may reade it running. The other is the *Divinity Lecture*, when we are exempted from the first, and led on further to know God in his word. But these Lectures, they are expressed together in the 19. Psal. From the 1. vers. to the 7. is contained the Philosophy Lecture. The heavens declare the glory of God: and the firmament sheweth his bandy work. Day unto day utreath the same, & night unto night teacheth knowledge: there is no speech nor language where their voyce is not heard. Their sound is gone forth through all the earth, & their words unto the ends of the world. In them hath he set a Tabernacle for the Sun, whic' commeth forth as a Bridegroom, one of his Chamber

chamber, and reioyce blike a mighty man  
to run his race: his going out is from the  
one end of the heaven, and his compasse is  
unto the ends of the same, and none is bid  
from the heate thereof.

The Divinity Lecture begins at the 7. verse, and continues to the 11. verse.

The Law of the Lord is an undefiled law,  
conuering the Soule; the testimony of the  
Lord is sure, & giueth wisedome unto the  
simple. The Statutes of the Lord are right,  
& reioyce the heart. The commandement of  
the Lord is pure, & giueth light unto the  
eyes. The fear of the Lord is clean, & indu-  
reth for ever. The iudgements of the Lord  
are true & righteous altogether. More so  
be desired then gold; yea, then much fine  
gold: sweeter also then honey, & the honey-  
comb. Moreover by thē is thy seruat taught  
& in keeping of thē there is great reward

Touching the Philosophy Lecture :  
that we are all first called to know God  
by his workes; it is most apparant. For  
*καὶ οὐ μόνον οὐδὲ δινιτatis Symbolū*: the world  
is the glasse of Gods Divinity. The Hea-  
then Philosopher saith: *D̄eus tangitur in  
operibus*, GOD is even touched in his

workes. Hec iumpeth with Saine Paul,  
Act.17.27. The heathen by groping might  
haue found him : for doubtlesse hee is not  
farre from every one of us. In the 143.  
Psalme, and the fift verse, the holy Pro-  
phet saith thus: I will muse upon all thy  
workes, & exercise my selfe in the workes  
of thy bands. If a man will profit by this  
Philosophy Lecture, he must use medi-  
tation. For indeed if a man doe rightly  
consider the ebbing and flowing of the  
Sea, wherof no reason can bee rendred :  
of the certaine course and change of the  
Moone, with the secret influence of the  
same : the nature of the Winde, no man  
knoweth whence it commeth, nor whi-  
ther it goeth: the hugeness of the swel-  
ling Sea, girt in by Gods command-  
ment, that it doth not over-flow the  
bankes : the raging thunder, which  
makes all the beasts of the field to trem-  
ble: the fearefull lightning, which in the  
twinkling of an eye passeth from East  
to West: how all things keepe their ap-  
pointed course wherein they were crea-  
ted: As we walke abroad in the fields,  
if wee doe behold and view the glory of  
the

the Sun and Moone, the beautie of the Starres, the sweet Deaw , distilling Showers, green Pastures, pleasant Meadowes, cleere Springs, thicke Woods, gushing Fountaines, the wonderfull increase of Corne, Cattell, and such like: who is he (beholding these things, & seriously meditating upon this Philosophy Lecture) but he must needs contesse that God doth Call him, being so manifestly taught to know him in his workes ?

And, as God is thus seene, and taught unto al the heathen people by his works, in μηλοκόρια, in the frame and composition of this great world : so likewise G O D doth Call us by his works, in μηλοκόρια, in the little world of man : *Homo est Cœli simulaçrum, & interpres Natura*: Man, hce is the picture of the heauens, and the interpreter of Nature Concerning God, wee acknowledge him to be a Spirit: concerning the world, we haue found it to be a body : in man wee have an abridgment of both; namely, of G O D , in regard of his spirit; of the world,in the composition of the body: as though the Creator (upon purpose,

to set forth a mirrour of his workes) intended to bring into this one little compass of man, both the infinitenesse of his owne nature, and the hugenesse of the whole world together.

As in the world, so in the body of man, there is a wonderfull mixture of the foure Elements. The Heart, placed in the midst as the Earth or Centre: the Liver, like the Sea, from whence the liuely Springs of bloud doe flow: the Veynes, (like Rivers) spreading themselves abroad unto the utmost members: the Brain which giveth light and understanding, placed aloft like the Sunne: the Senses set round about, like Starres, for ornament: the Countenance of man, full of grace and maiestie, striking a terror into all creatures. Such and so wonderfull is God in his power, that he is seene in the workmanship of the body.

But if man (as it were out of himselfe) could behold this body receiuing life, and entring into the use of all his motions; Ioynts moving so actively; Sinewes stirring so nimblly; Senses uttering their force so sharply; the inward Powers so

excellent; the Spirit, supernaturall; Reason, so divine; the Minde and Cogitation so quicke and infinite; the Vnderstanding, so Angel-like; and the Soule (above all) *Dei χαράμα*, the engraven Image of the immortal god. If a man could enter into himselfe, & consider rightly of this, he must needs be driven to confess, that God hath Called him by those works, which are most apparant in himself

Therefore as Saint Paul foundly reasoneth in the 1. to the *Romans*, and the 20. verse. No man can excuse himselfe: Neither the Turkes, who acknowledge *Mahomet* their great Prophet: nor the Indians that worship the Sunne: nor the Egyptians, that offer sacrifice to al manner of beasts: neither they, nor any other remote and barbarous people, that doe worship strange Idols of their owne invention: none of these can excuse himselfe, and say, he is not called: because the invisible things of GOD (his eternall power and God head) are seene by the creation of the world, being considered in his works: so the intent al men might be without excuse. Thus we see, by this Philosophic

Wisd. 13.1.  
They are  
not to bee  
excused.

Wisd 13 5.  
By the  
greatnesse  
of the crea-  
tures and  
their beau-  
ty, the Cre-  
ator being  
compared,  
might be  
considered.

Psal. 146.  
19. 20.

Sophic Lecture, all people (whatsoe-  
ver) are instructed to know God. But  
to his owne people, God readeſ Divini-  
ty lectures: he calleſt and teacheth them  
by his word. In the 146. Psalme, and  
the two last verſes: GOD hath given his  
word unto Iacob, his ſtatutes and his or-  
dinances unto Israel. He hath not dealt ſo  
with every nation, neither have the Hea-  
ben knowledge of his lawes. So then, as in  
the 1 of Kings 6. 28: verſe, there is  
mention made of three Courts of the  
Temple at Jerusalem, wherein GOD  
was worshipped: so here are three  
Courts.

First, wee beholde God in the frame  
and composition of the Heaven, and the  
Earth, as the great and outermoſt Court:  
then wee ſee God in our ſelues, in the  
workmanſhip of the body, in the powers  
of the minde and ſoule; there is the inner  
Court: Laſtly, with the high Priſt, wee  
enter into Sanctum Sanctorum: that is,  
we behold God, and leare to know him  
in his ſacred and heavenly Word. All the  
Prophets and Apoſtles, all the Miſtiers  
of God, they are Diuinity Lecturers: and

all

all Nations, people, & kindred, to whom they haue and doe preach the Gospel of Christ Jesus; all those haue their outward *Calling*: and unto all these, grace, mercy, and salvation in Christ Jesus hath beene offered. And hercōfis that place understood in the 20. of *Matthew*. verse 16. *Many are called, but few are chosen*: that is, by the outward *Calling*, both of the workes of God, and of his word, many are *Called*, (for this outward *Calling* is common both to good and bad) but by the inward *Calling*, effectually working in them a lively faith apprehending *Christ*; so, very few are *Called*. Here in this place of *Saint Paul*, is meant a more speciall, powerfull, and inward *Calling*, which is wrought by Gods spirit, and ioyned with faith: so doth *Saint Augustine* expound it, in his book *De Predestinatione sanctorum*: *Non quacunque, sed quia, vocatione sic credens*: Whomsoever God hath chosen to life, him he hath so *Called* by that *Calling*, whereby hee is made and becomes faithfull, *Acts* the 16. and 14. A certaine woman named *Lydia* heard us. There is the

*Act. 16.14.*  
*Eph. 1.13.*

out.

outward calling: and the Lord opened her heart, shee assended to the things which Paul spake, and she was baptized: there is the inward calling. This then is the sound & plaine meaning of these words, *Whom hee hath predestinated, those hee hath called;* that is, those whom he hath chosen to eternall life, he hath also ordained to use the meanes of salvation, which is an effectuall Calling by his Word and spirit.

Having discussed this second point, whereby it appeareth, how all men living are *Called*, both by the workes of God, and by his word, wee may here see how the dissolute livers and profane Atheists of these our times deceive themselves. It is a common conceit, fostred in the bosome of many: yea, vile and sensuall men, they will not sticke to stay: If I be saved, I am saved: If I be chosen to life, I am sure of salvatiō: If otherwise, I cannot avoyd it. Assuredly such men, they doe speake as perversly, & as senselessly, as if a man should say, that hee would gladly be at Yorke, and yet will use neither horse, foot, nor Wagon,

but

but will flic thither. For the determinate counsell of God, it doth not take away the nature and propertie of secondarie causes, it doth not take away the meanes of salvation, but rather Gods secret counsell, it doth set those courses in order, and doth dispose of those meanes to their appointed end.

I Gods purpose, his eternall decree is not to bee sought out in his bottomlesse counsell. For then wee must all cry out with Saint Paul; Ω βαῖος μάντυς, και ἀπόκριας καὶ μάτης Θεοῦ. O the deepenesse of the riches, both of the wisedome & knowledge of God! how unsearchable are his iudgements, and his waies past finding out! But Gods purpose, his eternall decree is to bee sought out in the meanes, and in the manifestation appointed before the same.

ROM. XI.  
33.

The course and order of mans salvation, is like a golden Chaine; and this verse may fitly bee called Jacobs Ladder, wherupon the Angels and Saints of the Church doe descend and ascend vnto God. Jacob wrestled with the Angell at the foot of the Ladder: we must not bee

be so hardie, as to wrestle with God at the top of the Ladder. Wee see here, God hath set downe, not onely *Predesti-*  
*nation*, as though wee should stay there; but *Justification* and *Calling*, as middle-  
 steps and degrees, whereby wee must ascend unto God. Wee must not pull downe the Ladder, and thinke to iumpe into Heauen. To say, If I bee saued, I am sauad; it is the diuels divinity. When our Saviour was upon the pinnacle, hee bad him cast himselfe downe headlong, for (saith hee) God hath given his Angels charge over thee, lefft at any time thou dash thy feet against a stone. Hee left out the chiese pointe (in all his wayes:) it was not the right way from the pinnacle, to cast himselfe downe headlong.

Math.4.6.

No more is it here the way, to stand upon this high point & dangerous pinnacle of *Predestination*, to cast a mans self downe headlong, desperately, laying, If I bee sauad, I am sauad. In the 2. of Oze  
 t. 1. verse, the Lord there promising temporall blessings, setteth downe an order and a course, how they hang together: I (saith the Lord) will beare the Heavens,  
 and

Oze 2. 11.

And the Heauens shall heare the earth, and the earth shall heare the corn, and wine & oyle, and the corne and wine & oyle shall heare Israel : so likewise in the spirituall blessing of the soule, there are meanes, and an order, how wee come unto the same. God by his Sonne Christ, Christ by his Word; his Word worketh by his Spirit; his Spirit doth certifie our hearts; our hearts stād fast by faith; Faith catcheth hold upon Christ; and so backe againe, Christ presenteth us unto God.

Heres likewise in this Scripture; God hath chosen us from everlasting; there is *Predestination* : he doth not there leaue us, but then hee doth teach us by his Word; there is *Calling* : This Word (through his Spirit) ingendereth Faith; there is *Justifying* : this iustifying Faith liftes us up unto G O D; there is *Glorifying*.

Common sense & reason doth teach us, *καὶ τὰ μέσα τὸ τέλος*: In every actio, the end & the meanes of the end must go together. The end which euery one of us doth desire & aym at, is eternal glory: we must bee sure then to lay hold upon

*Calling*

Arist.Rb.  
lib. cap. 7.

*Calling and Iustifying*, as the meanes ordained to come unto this end. For this is a certaine and sure ground in Divinity and Religion; Whomsoever God hath appointed unto eternall life, hee hath also appointed that man to use the meanes whereby he may come unto the same.

To make this more plaine, let it please you to vouchsafe the bearing of an accident, which fell out very fitly to this purpose.

One *Ludovicus*, a learned man of Italy, yet wanting the direction of Gods good Spirit, and so never considering advisedly of the meanes of our salvation, he grew at last to this resolution; *Si salvabor, salvabor*: It bootes not what I do, nor how I live: *For if I bee saved, I am saved*. Thus *Ludovicus*, bewitched with this desperate opinion, continued a long time, till at length he grew very dangerously sicke; whercupon hee sent for a cunning & learned Physician, & earnestly requested his helpe: The Physician before hand made acquainted with his former lewd assertion, how in his health he would usually say, *If I be saved, I am saved*;

saved: he likewise directed his speech to the same purpose, and said: Surely it shall be needlesse to use any meanes for your recovery, neither do I purpose to minister unto you: for if the time of your death be not come, you have no cause to feare, you shall live and do well enough without Physicke: and if the time of your death be now come, it is unpossible to avoid it. *Ludovicus* musing in his bed of the matter, and considering advisedly of the Physicians speech, finding by reason, as meanes were to be used for the health of the body, so God also had ordained meanes for the salvation of the soule: upon further conference (with shame and griefe) he recanted his former opinion, tooke Physicke, and so was happily cured both of soule and bodie at one time.

By this Doctrine of Gods loue so manifestly *Calling* us, we directly learne, that if a man dothirst after his salvation; if a man would be throughly assured in his heart and conscience that God hath chosen him to eternall life, he must not runn presently into *Predestination*, into

Gods secret counsell ; but he must enter into himselfe, to try and examine whether he be rightly Called : for as the surest way to come unto the Sea, is first to finde out a river; so concerning our salvation, the plainest and surest way to find out the depth of Gods counsell, is first to come unto *Calling*, unto *Justifying*, which are as sweet and lively Springs flowing from the same.

We know, and see daily by experience, we are not able to discerne, we cannot pierce with the eye, to see what matter the Sunne is of ; but we can plainly see, and manifestly perceive, both beams, and heat, and light, proceeding from the same. So here (concerning the first point of *Predestination* alone) we cannot conceive it, we are no able to pierce it, for it is the way which the Eagles eye hath not seene ; but *Calling* and *Justifying*, which are as heat and light proceeding from the same, these we may as comfortably perceive, as we do sensibly feel the heat and operation of the Sunne. Here then is the dutie of a true Christian, here is the part of a religious

and

and good man indeed, not to venture his salvation upon a bare speech and presumption of *Predestination*; but to use all meanees possible which God hath ordained.

Thus he may truly be *Called* to heare the word of God, and to ioy in the hearing of it, with loue, and with a desire to profit, that he may be *Justified* (when he hath heard) to be fervent in prayer, zealous of well doing, and abundant in all good works of Charitie, that he may be *Hosified* in the life to come; to consecrate both soule and body, and all the whole course of his life unto God, that growing up from faith to faith, from vertue to vertue, from hearing to believynge, frō *Calling* to *Justifying*, at length, Gods spirit may certifie our spirits, that we are his, our bodies his, our soules his, and we sealed and sealed up in a Christian ioy for ever.

Wherefore, I beseech you all by the mercies of God, and I intreat you, as you hope to stand with comfort before God & his Angels at the last day; every man lay hold upon his soule betimes;

do not esteeme the loue of any thing in this world, more then the love of God purchased in his Sonne Christ Iesus. Take heed, and beware of this prophane speech, *If I be saved, I am saved; utter it not in word, thinke it not in heart, away with it: For God is not the cause of our condemnation, it is our selues.* (Wo unto us wretches) we our selues are the workers of our owne destruction. *Wisd.*

1.13. *O secke not death in the errorre of the soule, and destroy not your selues with the works of your owne hands!* *Bis interimitur qui suis armis interimitur.* Every man may catch hold of this chaine-worke, and make sure his saluation, and striue to walke before the Lord in truth and with a perfect heart. On the other side, let no man passe on in a secure and carelesse course of life; nor on the other side curiously pry into the hidden counsell of the Lord: but euery good Christian with an humble spirit, with an honest minde, with a chearfull and good heart, seek to apprehend those meanes which God hath appointed for his salvation.

## Justification.

*Whom he bath Called, those he bath  
Instituted.*

The third Linke of this Chaine is *Justification*. It is a principle in Reason: *Actio perfecta non recipitur nisi im-  
perfectè primo*: An habit is not gotten at the first; the worke of our Regeneration is not wrought on a sudden. But as the Psalmist saith: *I be godly grow from strength to strength*. And the Wise man sheweth how: *The light of the righteous shineth more and more to the perfect day*. So here, the Apostle (foot by foot) leadeth us from one degree unto another, till at length, we may come to make our Election sure. This *Justification* it goeth a step farther then *Calling*. For *Calling* is an inlightning the minde with spiritual knowledge: *Justifying*, an establishing of the heart with a grounded perswasion: *Calling*, is the beginning of conuer-  
sion, but *Justifying* is a full clearing of the heart: *Calling*, is the first change

Psal.84.7.  
Prov.56.  
4.18.

of one that is regenerate; but *Justifying* is the full perswasion of the Soule, when the Spirit of grace resteth in us, and we settled and truly sanctified in an holy and Christian course of life.

So then, when we have not onely sorrowed for sinnes past, which is the first step of our *Calling*: but further, when we are renewed in spirit, and so changed in our life, that for the most part, our thoughts, words, and works are guided by the good Spirit of God (for *as many as are led by the Spirit of God, those are the sonnes of God*) then we may assure our selues, that we are *justified*. Howsover we be chosen from the beginning by Gods love, and after *Called* by his word, yet there is never assurance unto us, untill the holy Ghost hath sealed it up in our hearts: which sealing is our *Justification*.

Thus, to assure us of our *Justification*, it is not enough to bee *Called* to the knowledge of our salvation in Christ by his word; but after this knowledge to lay hold upon Christ by a working Faith, and so to hold on and continuall, an holy,

holy, Christian, and sincere course of life, that at length, as *Solomon saith*, *In water, face answereth face*; so in this worke of our *Iustification*, our spirit may answer unto Gods Spirit, that we are his. Even as the pure and Crystall-glasse doth lively represent the Image which is set before it; so the heart once *Iustified* by a lively faith in Christ, in some good measure, doth expresse the Image of God, and striveth to come unto this mark, which is here propounded, namely, our *Glorification*.

Pro.27.19

### Glorifying.

*And whom he Iustified, them also  
be Glorified.*

The fourth Linke of this Chaine is *Glorifying*. Which *Glorifying* is the highest step of *Solomons Throne*: it is that exceeding great reward which God promised unto *Abraham*; it is that eternall weight of glory, whereof I neither

D 4 know

Aug. de  
Symb.li.3.

know how to begin, nor how to make an end of speaking. *In vita aeterna, facilius possumus dicere quid ibi non sit, quam quid ibi sit:* In describing the glory of the world to come, it is easier to expresse what is not there, then what is there. For there is no discontentment nor griefe, no faintnesse nor infirmitie, no mourning nor misery, no corruption nor death; but joy, and fulnesse of joy for ever; such joy, as if we had once tasted, we would despise the pleasures of a thousand worlds in hope of assurance to enjoy it. For, after we have waded through the miseries of this life, at length (in the twinkling of an eye, in a moment, with the sound of a Trumpet) we shall be carried into the heavenly Paradise, into *Abrahams bosome, thousand thousands of Angels and Saints,* shall receive us with joy and singing: Our meat shall be that bread of life, and that heavenly Manna which will taste like whatsoever thing we desire: our drinke shall be the water of life; which if we have once tasted, we shall never thirst againe; our mirth and musicke, shall be the song of the

Rev.5.13.

the Saints: Alleluia, honour, and praise,  
& glory be unto him that sitteth upon the  
throne, and unto the Lambe for evermore.

There shall we rejoyce continually in  
the presence of the holy One. We shal be  
his Saints, & he shal be our God: neither  
shal we fear death any more, neither sor-  
row, nor crying, nor feel any want again.

The Lord of hosts, who is the King  
of glory, he will take us by the right  
hand, and leade us to the garden of com-  
fort, to the fountaine of ioy, where all  
our garments shal be washed pure in the  
bloud of the Lambe, and all scares shall  
be washed from our eyes.

There shall we see the Courts of the  
Lord of hosts, new Ierusalem, the Citie  
of the great King: Where there is no  
night, nor any candle, nor yet the light  
of the Sunne: for, the Lord himselfe  
shall be our light, and with him, we shall  
shine as the Starres in heaven. Here shall  
we be clothed with white robes, the in-  
nocencie of Saints; we shall have Palmes  
in our hands, in token of victory; We  
shall bee crowned with a diadem of  
pure gold, which is immortality: and  
serving

serving God a while in this short life, there shall we have riches, without measure ; life, without death ; libertie, without thraldome ; solace without ceasing ; and ioy without ending. O, blessed are they (Lord) that dwell in thy house, where the Sonne of God, in glory, is light unto their eyes, musick unto their ears, sweetnesse unto their taste, and full contentment unto their hearts : where, in seeing, they shall know him ; and in knowing they shall possesse him ; and in possessing, shall receive eternall blessednesse, that blessed eternity, the garland we runne for, and the crowne we fight for. In a word: Here we shall come unto the end of all our desires; for what else is our end, but to come to that endless glory which hath no end ?

I King.  
10.16.

The Queene of Sheba, when she had scene the riches and royalty of Solomons Court, she said unto the King : It was a true word, which I heard in mine owne land, of thy prosperity and happiness, but now I have scene it with mine eyes, lo, the one halfe was not told me : so concerning the glorious fruition of eternitie, in the life

life to come, whatsoever may possibly be delivered by the tongues of men, yet undoubtedly the one halfe cannot bee told us.

By this place of Scripture (thus rising by degrees) the Katharists, the family of Love, and the Puritans of our times, would gather this conclusion. Forasmuch as here are certaine degrees set downe, whereby the members of the same do grow up in Religions; therefore now in this life by a godly reformation, we may attaine unto perfection.

This selfe-conceited and head-strong opinion of theirs, hath beeene the first cause, and ground of all the troublesome contentions, which long since have been raised; and now (at this day) are continued in our Church. For divers men, while they take themselues (as Job saith) *the onely wise men*, and pure in their own eyes, dreaming still of a certaine imagined perfection, they never cease to be clamorous to the Christian Prince, troublesome to the quiet State, and divers of them very dangerous people to the whole Church of God. In this verse of

our text, there is an end propounded, there is a marke set up, whereunto euery Christian must labour to attaine, and striue by all good endeavour to come, But (alas) who can say his heart is clean? and man that is borne in sinne, and con-ceived in iniquitie; while he is clothed with sinfull flesh, how can he attaine perfection?

That the militant Church of Christ hath had imperfections in all ages, it is a plaine & undoubted truth. For if every member be imperfect, how can there be perfection in the whole? *Perfectio nostra magis constat remissione peccatorū, quam perfectione virtutum :* our perfection consisteth (rather) in the forgiveness of sinnes, then in the perfection of vertues.

In truth thus stands the estate of a Christian mans life in this world.

As a man travelling a long iourny to a farre Citie, he doth not continually go, but he resteth here, and stayeth there; he bayteth in one place, and lodgeth all night in another, yet still he is going forward, and holdeth on his iourney:

so in this life we are Pilgrimes , we are  
trauellers , and howsoeuer we do seeke  
another country, and striue to come un-  
to the Citie of rest, yet in this iourney  
we wander often out of the way , we  
take many fals, we haue many impedi-  
ments; neither is it possible the light of  
our Faith should hold out, and never be  
darkned in this pilgrimage,till in the life  
to come we be made Citizens of that  
heauenly Ierusalem which is aboue.

We conclude then with the sweet and  
modest saying of good S. Augustine, *Hec*  
*est perfectio Christianorum, ut agnoscant*  
*se nonquam esse perfectos :* herein stands  
the perfection of a Christian,to acknow-  
ledge himselfe never to be perfect.

Now it remaineth (as was promised  
in the beginning) to shew the mutuall  
coherence of these words, and knit up  
againe the Links of this Chaine toge-  
ther.

## The Conclusion.

**H**Ere, in four words are contained the four causes of our salvation: in *Predestination*, there is the efficient cause which is Gods love: In *Calling*, there is the materiall cause, which is Christs death, opened in his Word: In *Justifying*, there is the formall cause, a lively Faith: In *Glorifying*, there is the finall cause, which is everlasting life.

Thus in *Predestination* wee behold God the Father chusing, of his loue: In *Calling*, we heare God the Son, teaching by his word: In *Justifying*, we feele the comfort of God the holy Ghost, sealing by his Spirit. The fruit of all which: of Gods loue, *Chusing*; of Christs word, *Calling*; of God the holy Ghost, *Comforting*; the effect of all these is our *Glorification*.

So that, as we do see farre with our bodily eye, yet reach farther with Reason, which is the eye of the minde, but Faith (which is the eye of the Soule) out strippeth both: So, *Calling* enlighteneth

neth the minde with spirituall knowledge: *Justifying* goeth further, and seal-  
eth up the heart with heavenly comfort:  
*Glorifying* out-stripeth all, and doth  
ravish the soule with immortalitie.

Everie one of us after this life, we de-  
sire and hope to enjoy eternall glory.  
Behold *Conceditur in Predestinatione,*  
*promittitur in Vocatione, ostenditur in*  
*Instificatione, percipitur in Glorificatio-*  
*ne:* In *Predestination*, there is the first  
grant; in *Calling*, it is directly promised;  
in *Justifying*, it is plainly shewed; in *Glo-*  
*rifying*, there is livery and seisin, the full  
possession of all.

In *Predestination*, God bestoweth on  
us his Love: in *Calling*, he granteth the  
blessing of his Word: in *Justifying*, he  
yieldeth the fruit of his Spirit: in *Glorify-*  
*ing*, he doth wholly give unto us him-  
selfe.

Bernard.

Here are the sweet Springs issuing out  
of Nilius, the head whereof cannot bee  
found: here are the foure pleasant Rivers  
which water Paradise, and then runne  
through the world: which passe through  
the Soule with a divine vertue, and so-

cora.

*Ioh 1.16.*  
Of his ful-  
nesse ha ve  
all we re-  
ceived.

*Gen. 1.*

*2*

*4*

*16*

*26*

comfortably coolc all our spi ritual heat.  
Here is the holy and precious oyle, pou-  
red upon the head of *Aaron*, the excee-  
ding love, and fulnesse of grace, poured to  
upon our head Christ Iesus , and run-  
ning downe to the skirts of his clothing,  
to every particular and penitent mem-  
ber of his Church.

Here we may see the spirituall regene-  
ration of the Soule, shadowed out in the  
first Creation of the world. In *Predesti-  
nation*, there is the huge and vast deepe;  
with the darke forme whereof could not be  
discerned : in *Calling*, the separating of  
light from darknes, of knowledge from  
ignorance in the soule : in *Justifysng*, the  
Sonne is created, the bright beames of  
his grace shinc in our hearts : in *Glori-  
fying*, we may behold the new *Adam*,  
framed after the Image of God, and  
placed in the paradise of immortall  
joy.

Obserue here(if you please) the kind-  
nesse of a loving Father, who having  
many sonnes, beareth secret affection to  
some one ; there is *Predestination* : this  
affection in his good time he declarerh,

by

by making his will known, and his love manifest; there is *Calling*: after this *Calling*, he causeth him to take up his inheritance in Court, and giveth him Earnest in token of assurance; there is *Justifying*: un-  
justly, he enters into his Fathers ioy, and  
made heyre of all; there is *Glorifying*: Againe, in *Predestination*, the heavenly  
Husband-man chuseth out a plot of  
ground at his owne pleasure: in *Calling*,  
he soweth it with the seed of his Word:  
*Justifying*, he waters and cherisheth it  
with his Spirit: in *Glorifying*, he reapes  
it, and carrieth into the Barne.

Lastly, behold apparantly in *Predesti-*  
*nation*, how *Joseph* long before was sold  
into Egypt, by the determinate counsell  
of God: by *Calling*, how he was loosed  
out of prison, and delivered from the  
bondage of sinne: by *Justifying*, how  
his cause was made knowne, and so ac-  
quitted innocent: in *Glorifying*, how he  
was cloathed in purple, placed in the  
Kings Chariot, and made the chiefe of  
his Kingdome.

Now then, as Saint Paul saith to the  
*Romans*, What shall we say to these things?

Gen.45.5.

Gen.41.14

Psal 105.19

Cor.41.42

Ioh 1.16.  
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Gen.45.5.

Gen.41.14

Psal 105.19

Cou.41.43

in like sort, what shall we say to these so excellent, so sweet, so divine Mysteries? to these so comfortable testimonies of Gods love? to this Ladder of *Jacobs*, whereupon none but Angels do ascend? to this inward working of the Spirit, which bloweth where it listeth? to this divine and hidden purpose, which cannot be deceived? to this ineffable glory of the Sonnes of God, which they do expect and looke for? what shall we say more effectuall, more comfortable? Can anything be set downe more plainly, or knit up more briefly? can any demonstration bee concluded more soundly? Whom the Lord hath *predestinated* before all time, those doth he *call* in time: whom he  *calleth*, those he doth *justify*: and whom he  *justifieth*, those will he *glorifie*.

Thus then may every true Christian conclude, for the comfort of his Soule, and the assurance of his salvation for ever: I am *Justified* truely, by a lively and working Faith, therefore I am *called*: I am *called* effectuall by his Word, therefore I am *predestinate*: I am *predestinate* and

and chosen of his free loue, from eternite, and therefore I shall be glorified unto all eternity againe. O settled comfort! O sweet conceiuied hope of joy! That ioy, which strength of Hels tenne thousand, can never take away. Wherefore should we feare? wherof shall we be afraid? No, force so mighty, so puissant, able to ouerthrow us. No terrorour of sinne, no plagues of death, no rage of the world, no power of the diuell himselfe. In all these wee are more then conquerours. For all things shall turne to the best to them that are settled in Gods feare.

That wicked and most dangerous Conspiracie plotted against the Lords Anointed, when it came to the very pinch, when it was brought to the very height, was not all turned topsy-turvy, and utterly disappointed? This day wee doe acknowledge it with thankefull remembrance; this day, wherein we are all met together, in a most happy and blessed peace; this day doth plainly witnessse, that he had the deliuerance, wee feele the comfort; the Church hath an endlesse blessing, and G O D hath his

Gowry.

everlasting praises. O behold what it is to be knit unto God. For whom he doth love, who is able to wrong them? whom he hath *chosen*, how can they be rejected? whom he doth *call*, how shall they be shut out? whom hec doth *justify*, who dare accuse them? whom God will *glorifie*, how can they be forsaken? Seeing my soule is linked to that **Chain**, which can never be unloosed, my soule grounded upon that foundation which can never be shaken, what shall make us to despaire? nay, what is it shall make us to waver, or doubt of the singular love of God, which hec beareth towards us, in his sonne Christ Iesus? What shall separate us from the hope of immortality, in the life to come? shall the wearisomenesse of this troublesome life? shall the discontentments of this transitory world? shall a little sicknesse, shaking this brittle house of clay? No, all the afflictions of this life, which are but for a momēt, they are not to be accounted worthy that exceeding, surpassing, eternall weight of glory. For God hath *chosen* us before the world, he hath *called* us out of the world,

world; he hath *instified* us in the world, and hee will *glorifie* us in the world to come. God hath *Chosen* us not being: hee hath *Called* us being enemies: hee hath *Instified* us being sinners; and hee will *Glorifie* us being mortall wretches. Therefore we may chearefully sing with David; *Misericordia Domini, ab aeterno in eternum;* The mercy of the Lord is from everlasting to everlasting: from everlasting *Predestination,* to everlasting *Glory,* the one having no beginning, the other no ending.

This blessed fruition of Glory and Immortality, that we may feele the comfort of it in our hearts and consciences now in this life, and hereafter enjoy it in the life to come, the Lord grant, even for his blessed Sonne Christ Iesus sake: to whom with the Father, and the holy Ghost, three Persons, and one ever-living God, be ascribed all power, glory, praise and thanksgiving,  
for euer and ever.

*Amen.*

*FINIS.*



## THE SECOND SERMON.

### The Fearefull point of HARDENING.

Exod. 10. 20.

*And the Lord hardened Pharaohs heart,  
and he did not let the Children of Israel goe.*

Ier. 17.9.

**T**he heart of man is deceitfull and wicked above all things, who can know it? Although the heart of man be so little, that it will scarce serve a Kite for a baite, yet there are not more windings, nor moie turnings in a Maze or in a Labyrinth, then are in the heart of man. The Heathen were so forward in acknowledging a di-

vine

uine power, that rather then they would be without a God, they gaue diuine honour to any kinde of creature. The Asyrians worshipped Idols, the Persians Starres; the Egyptians Plants, and all manner of Beasts; the Grecians their owne conceits; and the Romanes made their Citie a shop for all kinde of gods.

So many were the windings, and so infinite the turnings of the Heathen touching diuine worship, that *Varro* observed in the world three thousand gods.

The dissolute and cunning Atheist he hath a fetch by himselfe alone, and lets loose the reyns, and followes the streme of his sensuall affections, because he conceives in his heart, and cleane contrary to the heathen, saith, *There is no God at all.* There is a third kinde, who though in shew they outwardly acknowledge God, yet they againe have another winding, secretly to themselves, they plod on, swallowing any sinne: for why? *The Lord will neither do good nor evill:* Because there is no present punishment for every sinne, *Tush, all is well, no harme shall happen unto us;* for God careth not for

August. de  
Civit. Dei

Psal. 14. 1

Zeph. 1. 12

Psal. 10. 12

any thing. Lastly, in these our daies, there is a fourth sort, who haue a more strange turning then all the former. For, many hauing a generall notion of Gods omnipotencie, hearing and reading sometimes of Gods Election and Reprobation, (wherof they understand no ground nor conceiue aright) they will presume to commit any sinne; for (say they) *All is in God, no man can resist his power, if he hath chosen me to life, I am sure for one, if otherwise (as he did with Pharaob) hee hath appointed mee a vessell of his wrath, it is not possible to be auoided.*

Such are the windings, and these are the turnings in the hearts and secret thoughts of men, either euery creature a God, or else no God: either a God that regardeth not sinne, or else a God that causeth us to sinne. *These turnings and devices in the sight of the Lord, are esteemed as clay before the Potter.*

To conuince the palpable errours of the three former, I hold it not convenient. For to thinke there is any one here present, who doth acknowledge no God at all, or such a God as regardeth not the actions

actions of men, I hold it wrong to this holy Assembly, and I hope better things of this Christian audience.

But to meete with this latter sort, who hauing all good meanes of their saluati-  
on, doe inwardly fall away from God,  
and yet in their wilfull ignorance would  
blisst off, and shoue the cause of their con-  
demnation upon God : For such chiefly,  
haue I undertaken the exposition of this  
Scripture; in opening whereof, I will  
touch these five points :

- 1 That there is an Hardening.
- 2 That God Hardeneth not.
- 3 How men become Hardened.
- 4 Most wofull to be Hardened.
- 5 The Meanes to avoid it.

### *There is an Hardening.*

Concerning the first point. There  
are in the Scriptures two Greeke  
Verbes, which are commonly used for  
this Hardening. The first is, ὀκαρπάω,  
which doth properly signific, to dry up  
and wither, used often in the 3. to the

*Hebrewes,*

*Hebrewes, 8. 13.15. verles, μὴ ὀκλυρίσῃτε  
ταῦς καρδίας ὑμῶν, Harden not your hearts.*  
 The other Verbe is πωεῖω, which signifieth to obdurate or make hard, *Ephes. 1. 18. οὐ τινὸς πωρωσιν καρδίας αὐτῶν; They became strangers from the life of GOD, through the hardnessse of their hearts.* Having thus recourse unto the Greeke Tongue, we shall see, that in the heart of man first there is a drying up, and a certain withering. For in natural things, and also in the soule, as there is a watering which is good and comfortable, so is there a drying up and withering, which is dangerous and hurtfull. In the earth there is a watering, for the Hils are the teates, and the Springs the milke to moysten, and to water the valleyes, *Psal. 104.10. He sendeth the Springs into the Rivers, which run amongst the hils.* In the earth there is a drinessse, for ( faith Ieiel) *The people mourne for want of moisture, the riuers of waters are dried up, and the trees of the field are withered.* In the body there is a watering, for the Liver is the Spring of the bloud that runneth into every veyne, and therefore *Salomon calleth*

calleth the Liver, The Golden Well. In the body there is a withering, for David complaineth in the Psal. 22. 15. My moy-  
sture is like the drought in Summer, and my bones are dried up like a potsherd. As in the earth & body of a man, so likewise in the soule there is a watering and a withering. In the 4. of Saint Iohn, and 14. verse, there is mention of a Well of living waters for the soule: The preaching of grace in Christ is called the watering of Apollo. The Prophet Esay saith, With ioy ye shall draw waters out of the Wells of saluation. Contrariwise, where this grace doth not water, there is withering: *Si spiritus irrigatio defuerit, omnis plantatio exarescit*: Every planting that hath not the watering of Gods Spirir, it withereth and dryes away. Therfore saith the Psalmist, *The godly, they are like the tree planted by the rivers side; there is watering: but the ungodly are as a Garden that hath no water, and as the Oaken leafe that fadeth: there is withering.*

Eccles. 12.

7.

I Cor. 3.6.

Greg Mag.

Psal. 1.3.

Esay 1.30.

The other Greek Verb is, *πωεῖσθαι*, which signifies to Harden. There is *Physica & ethica viciſſitudines*: there is a naturall  
and

Iob 38.10.  
31.

Psal. 147.  
18.

and spirituall Philosophy. In the naturall course of things, there is a congealing and an hardening, as of the Ice and Frost, which *Job* very fitly calleth *the bands of Orion*; because by the cold East and North windes, the water becomes as a stone, and the clods are bound together. Contrary to this *Hardning*, there is a melting; *He sendeth out his Word and melteth them*. As, when the Frost doth give, and the showers fall: which *Job* calls in the same place, *the sweet influence of Pleiades*. Both in the Nature and in the soule also, there is a *resolving* and an *hardening*: *Deut. 32. 2.* the word is called *Dew*, & there is a thaw, or spirituall melting, when the heavenly dew doth cause the soule to give and resolve into teares of Repentance: so in the 2. of the *Kings*, 22. 19. *Iosias heart did melt when he heard the Law read*. When King *David* had committed Murther and Adultery, very grievous sins, he never bethought himselfe of the matter, but beganne to congeale, and to bee hardened in his sinne; but as soone as the Prophet *Nathan* had awaked him, and his heart (like *Gedeons Fleece*)

Fleece) had drunk up the heavenly dew, then presently *David* began to relent, his soule melted with sorrow, and as appeareth in the 51. *Psalme*, he resolved into teares of Repentance. *Hezekias*, when God had given unto him a sodaine and triumphant victory over the Hoait of *Zenacherib*, presently after in the pride of his heart he forgat God, and began to congeale in sinne; but as soone as the word of the Lord came unto him by the Prophet *Esay*, then presently his heart melted; the bloud of his soule flowed forth in his repentant teares: as appeareth in the 38. of *Esay*: *He turned his face unto the wall, and wept bitterly:*

*Esay 38. 3.*

Now, as there is a *melting*, so also there is an *hardening* in the soule: and that is, when the cu<sup>n</sup>ome of sinne hath beaten such an hard track, and so trampled the soule, that the word of God, (the seede of life) cannot enter. This is expressed in the 13. of Saint *Matthew*, by the Parable of the seed that fell by the high-way side, where there was such an hard way, such a beaten path, made by the common entrance of sinne, that the seed

seed could take no root, but the diuell comes like a *Harpye*, and deuoureth it before it can enter. For example hereof we will take *Cain* and King *Pbarao*, whom my Text concerneth: *Cain* hauing slaine his brother *Abel*, and committed horribble murther, the word of the Lord came unto him, saying, *Where is thy brother Abel?* Did *Cains* heart relent? did hee confess and say, *I have sinned?* or did he resolve into teares with *David*? No such matter; but first he answered with a soule word, *I cannot tell where he is:* then he despised the Lord to his face; as if he should say, *You may go looke him, am I my Brothers keeper?* Marke but this answer of *Cain*, and his carriage therein, and you need no other example of an heart that is *hardened*: neither affection in kindred could touch him, nor shame of the world checke him, nor the bloud of his slaine brother moue him, nor the glorious presence of the Lord astonish him, nor the guilt of his owne thoughts raise him, nor (at last) the quickening word of God, which is powerfull to raise the very dead: none of these could

any

any whit revive him. *Triplex circa pæcordia ferrum, as Iob saith of Leviathan, his heart was harder then the nether Milstone.*

Horat.

Tob 41.15

Pharaoh.

Pharaoh, when the word of God came unto him by *Moses* and *Aaron*, hee was so farre from yeelding, that he seemed presently as though he would have fought with God: *Who is the Lord? I know no Lord, neither wil I let Israel goe.* And whereas the word, and Miracles ioyned with that word, were sufficient to conuince any liuing, Pharaohs heart was so stony, that though by a strange miracle, all the water in the Land were become bloud, and did sauour most unwholesomely, yet it is said, *Pharaoh went home, and all this could not enter into his heart, it could not pierce him.* When the Prophet cryed to the Altar of *Iero-boam*, *O Altar, Altar, heare the word of the Lord: the Altar heard and claued asunder.* But the word of God, which in *Jer. 23. 29.* is called an *hammer*, because it bruiseth the stony hearts of men, this *hammer* with ten miracles, gaue ten mighty stroakes at Pharaohs heart, and yet

Exod.7.23

1 King.13.

yet it could never bruise it.

Thus we may plainly see, there is a watering by Grace, and a melting by Gods word, as appeareth by *David* and *Hezekiah*, who resolved into teares. Againe, through want of grace, there is a withering, and by custome of sin there is an hardening, as in *Cain* and *Pharaoh*, whose heart the word of God could not pierce, but the more they were beaten on, the more hard and flinty they became.

### God hardeneth not.

**I**T remaineth in the second point to discusse, whether this *Hardening* be of God. In opening whereof it is very strange to heare how untruely, how uncharitably wee are charged by our Adversaries, not onely *Campian* and *Bellarmino*, but especially in certaine Articles or Forcible Reasons lately published, wherein it is directly set downe, that the Protestants doe make God the *Author* and *onely cause of sinne*, that they deride Gods

Gods permission; and plainly affirme,  
God is worse then the diuell, and so are  
ound in conscience never to aske God for  
iuenesse for their sinnes. Oh fearefull  
blasphemy, and words vnseemely Christian  
ian carcs! where is modestie? where  
truth and Christian piety? Is this our  
doctrine? do we thus teach? No verily:  
oth in word and writing we acknow-  
edge the Lord our God to bee full of  
compassion and loue, the bowels of his  
mercy sweet and amiable; he would not  
the death of any: he is gracious and  
conde, and gentle, and ready to forgive,  
and (to the death) we affirme, more then  
most holy, pure, and iust are all his works  
and wayes: therefore the Lord be Judge  
betwene them and vs, and lay not this  
vnto their charge.

Touching this doctrine, how sinne  
it came to be, how it came in, where  
first tooke beginning; and that God is  
not the Author of it, I haue shewed here-  
fore in handling the *Golden Chain*, the  
meanes of our saluation: namely, that  
the diuell was *primitivus Peccator*, the  
first offender: for he sinned from the be-

John 6.

F

ginning:

ginning : so that from him sinne first  
boiled up, as out of the maine Sea; from  
Satan when it comes to *Adam*, it ariseth  
as out of a Spring ; from the Spring it is  
reserved in nature, as in a conduit; from  
nature conveyed to concupiscence, (as  
by a pipe) and from thence doth flow all  
the mischiefe and wickednesse that is in  
the life of man. Well then, if sinne do  
proceed from the suggestion of Satan  
working through our owne concupi-  
scence; and so God wholly freed from all  
imputation of evill : why is it so often  
said in the Scripture, Deut. 2.30. *An-*  
*the Lord hardened the heart of Seba-*  
*king of Heshbon, and made him obstinate*  
*Ios. 11.20. It came of the Lord to ha-*  
*den their hearts : and here often in the*  
*book of Exodus, And the Lord harden-*  
*ed the heart of Pharaoh ?*

To make this plaine: it is a point well knowne to the learned, that by this speech (where it is said) *God hardened*; the Hebrew Dialect doth signify a permission and not an action. Verbes that signify to do, they often expresse a suffering, and not a doing, *Destruit cum deserit, Go-*

is then laid to barden, when he doth forsake. *Impios cum non retrahit à malo culpe, dicitur dimittere.* As the enduing with grace is the effect of Gods election, so the with holding of his grace is the effect of Reprobation. *Dei includere est classis non aperire*, saith S. Gregory upon the 12. of Job, and 14. verse. Every action hath his quality from the root of the affection, and from the intention of the author: *Deus autem (quoad peccatum) non habet positiuè velle, sed tantum privatiuè*: Touching sinne, God hat no positive will, but onely in regard of former sinnes, a privation of his grace. To be shor, God doth Harden, as S. Augustine saith, *Non malum obtrudendo, sed gratiam non concedendo*, Not by causing us to commit sinne, but by not granting unto us his grace. I, but how comes it to passe, that we as well as others, are not partakers of Gods grace? why have not we also his good Spirit to direct and guide us? S. Augustine makes it plaine againes, *Non ideo non habet homo gratium, quia Deus non dat, sed quia homo non accipit*. Men become hardened, and

Tho. A.  
quin. I. 5.  
q. 83 art. 3

August.

August.

want the Spirit of Grace : why? not because God doth not offer it vnto them, but because they receiue it not when it is offered. For example, one of vs being sicke and like to die, the Physician knowing our case, he takes with him some preseruatiue to comfort vs, and comes to the doore and knocks ; if we will not, or be not able to let him in, we perish and die, and the cause is not in the Physician, but in our selues that lets him not in, Ανάρθμα νόσου : Sinne is a disease, whereof we are all sicke; for wee haue all sinned: Rom. 6. 12. Christ, he is the Physician of our soules. *Venit de Cælo magnus Medicus, quia per totum ubiq; iacebat agrotus:* Christ the great Physician came downe from Heauen, because all mankind was generally infected. He comes to the doore of our hearts, and there he knocks. Rev. 3. 20. *Behold, I stand at the doore and knock.* He bringeth with him ἀρτὸν τῆς ζωῆς, the bread of life, his eternall Word, to comfort vs, if we let him in, if we open the doore of our hearts, he will come in and sup with vs, as he did with Mary, and forgiue vs all our sinnes;

Plato de  
leg. 10.

August. in  
Mat. 9. 12.

Ioh. 6. 35.

Luke 10.

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but if we will not, or through long con-  
tagion of our sinne be not able to let  
Christ in, we die in our sinnes, and the  
cause is evident, not because Christ doth  
not offer grace and comfort vnto us, but  
because we receiue it not when it is offe-  
red. *Merito perit agrotus qui non Medi-  
cum vocat, sed ultro venientem respicit:*  
worthyly doth that sick Patient perish,  
who will neuer send for the Phisician  
himselfe, nor accept of his helpe when  
it is offered.

Musculus  
in Mat.

More plainly thus: In the 14. of  
Saint *Matthew*, our Sauiour walking on  
the Sea, he bade Saint *Peter* come vnto  
him, who walking on the water seeing a  
Storme and tempest arise, his heart failed  
and he beganne to sink: vpon his cry  
vnto our Sauiour, he presently stretched  
forth his hand, tooke him into the Ship,  
and saued him. This world (we know  
by daily experience) it is a Sea of trouble  
and misery: our Sauiour (as hee did to  
*S. Peter*) so most louingly he willeth eue-  
ry one of vs to come vnto him: as wee  
walke, stormes and tempests do arise,  
through frailty of our flesh, and the

weakenesse of our faith, we beginne to sinke, our Saviour he stretcheth forth his hand, hee giveth us ὁρατον ὁρατων, his Word, his Sacraments, the good motions of his Spirit to save us from sinking and to keep us in the ship of his Church if we refuse these meanes, we perish, we sinke in our sinnes: why? not because Christ doth not most kindly put forth his hand unto us, but because in want and distresse we lay not hold upon him. *This is condemnation, that light is come into the world, men refuse it, & loue darkness more than light.* Our blessed Sauiour with great loving kindenesse he doth invite all men to his *great Supper*, if we make excuses, or wilfully refuse to come, he may iustly pronounce, *None of those that were bidden shall ever taste of my Supper.*

Therefore let not men deceive themselves, and complaine as though God did harden their hearts, and deny them grace and mercy; for as *Jonah* saith in his second Chapter and 8 vers. *They forsake their owne mercy.* *Dexes prior in amore,* God never hateth till he be first hated and so I conclude with S. Ambrose, No.

Ioh. 3. 19.

Luk. 14. 24

Jonah 3. 8.

Ambrose.

mo tibi Christū potest auferre, nisi te illi  
auferas : No man can seperate Christ  
from thee, except first thou dost seperate  
thy selfe from him.

Nemo eum;  
mittit, nisi  
qui dimittit  
Aug.con-  
test.

This is plainly to bee observed in *Pharaoh*, had he (being long before peaceably settled in a rich and mighty Kingdom) made right use of the blessings of God; had he at the first, or oftentimes after, yeelded to the word of the Lord, he had never come to the state of *Hardening*, nor left himselfe such a fearefull spectacle of Gods wrath for ever. But *Pharaoh* feeling wealth and revenue comming so fast and abundantly, that he builded new Cities (*Pithom* and *Ramases*) to lay up his treasures, his heart was so bent and set upon covetousnesse (such multitudes of people moyling and labouring in sundry works for his profit) that in no case bee could indure to heare of their departure. First, hee said flatly they should not goe : Secondly, he sought to shift off the matter, affirming the Miracles not to be done by Gods hand, but by enchantment : Thirdly, he yeelded they should offer sacrifice, but

Exod. I. 11.

Exod. 5.2.

Chap. 7.11

8.25.

10.11

10.24

onely in their owne Land : Fourthly, he was content they should go sacrifice out of his Land, (but still he would condition with God) *None but the men should goe* : Fifthly, the men should goe, the women goe, the children goe, but their sheep and Oxen (wherein their wealth stood) should not goe.

Thus *Pharaoh* (through a wretched and grapple minde) neuer left winding and turning, dallying, and presuming of the Lords mercy and patience, till adding one sinne vnto another, his heart became hardened: Nay, notwithstanding so many Miracles, and that before he confessed the Lord to be God, *he and his people sinful*, and earnestly desired *Moses* to pray for him, yet contrary to his owne thoughts, and against his owne knowledge, when he saw the people of Israel were gone, he flies to strength of warre, he calls his Captaines, he musters his people, he gathers his Chariots, he pursues with all might and maine, till at last both he and his (ouerwhelmed in the sea) received the fearful and finall iudgement of wilfull disobedience. Now then,

Obserue  
here how  
fearefull a  
thing it is  
wilfully to  
sin against  
our owne  
consciencies.

then, let all the earth know the goodnessse of the Lord, and wisely obserue his loue vnto mankinde for euer. It is true, *Pharaobs heart was Hardened*, and he with his Nobles, vtterly overthrown. But before his ouerthrow all meanes possible that could be, were vsed to win *Pharaoh*. Bleffing vpon blessing before received; punishment vpon punishment after inflicted : *Moses* still and againe prayed for him; *Aaron* euer and anon perswaded him; the plagues to astonish him where sodaine and exceeding wonderfull; the deliuernce to win him, was present and more miraculous; the Inchanters confessed, people cried out, his seruants were offended, Egypt was almost quite destroyed, the Land of Goshen was stil vntouched, God againe, and againe, and still againe was entreated, and yet *Pharaoh* remained obstinate. Shal we then say that God hardened *Pharaohs* heart? Be it farre from vs: for it is directly set downe in the 9. chapter, vers.  
34. *And when Pharaoh saw the haile and thunder were gone, he sinned again, and hardened his heart: And againe, chap.*

8. vers.

8. verse. 15. When Pharaoh saw that he had rest, he hardned his owne heart.

Oh, I would to God it were onely Pharaohs case, and that wee also being Christians, did not abuse the long for bearance and much louing kindnesse of our God. For, now the feare of the storme is ouer, cuen one yeere or two; now that our louing God through his vnspeakable mercy hath so sweetly set all in order, that all Nations round about vs stand mazed; now that hee hath settled amongst vs a most happy and religi- ous peace; now that he hath giuen honour, plenty, and rest throughout all the Land; still, still, we dally and trifle with the Lord, according to our priuate humours, and secret Sects: we will not profess the Gospell, except we first condition( as Pharaoh did) both with our God and King : with humble hearts wee do not submit our selues peaceably to serue the Lord : For this blessed Catastrophe, our soules flame not with thankfull loue, neither (as they ought) breake forth into euerlastiug prayses : Nay, whereas the word of God came ten times to Pharaoh,

willing

Behold  
our un-  
thankful-  
nes to  
God, en-  
joying so  
religious  
and peace-  
able a  
Prince.

willing him to let the people of Israel go and serve the Lord, the same word comes an hundred times tenne to our hearts, crying and beating upon us to haue us let go our contentious, our carnall and perverse affections, and yet we never relent at the same. *A mans heart will tell him more then seven Watch-men upon a tower.* We know, we know (every one in his owne bosome) the sinnes which we secretly foster, and will not let goe. But as Saint Paul exhorteth the Iewes, *Heb. 2. 12.* so I advise you in the name of God, *Take heed, take heed, lest in any of you there be found a false and an euill heart to depart from the living God.* For assuredly, it is a fearefull and bitter thing to carry ever a selfe-will'd and perverse minde, to respect merely the applause of men, and fading pleasures of this life, so inwardly falling away from God, and losing the blessed comfort of our salvation. O Saviour sweet, and secret hope, turne us that we may be turned, bow our hearts, and the hearts of our seede unto thee, that wee may feare thy iudgements, acknowledge thy good-

Eccles. 37.  
14.

goodnesse, and stand fast in thy loue for euer.

### How men become Hardened.

**T**H E third point is to shew how men become hardened: in opening whereof we are to understand, that there are three sorts of Hardnings: *Naturalis, voluntari, judicialis*. The first is by Nature, the second by *Habite & Custom*, the third by the iust judgement of God. The first is the forgetfulnes or dulnes in a naturall man, when he ouer-shoothes himselfe, for want of wise obseruation and remembrance.

In the sixt of Marke, our Sauiour Christ fed fие thousand men with fие loaues and two fishes, a Miracle sufficient to proue vnto his Disciples, that he was the Soone of God. Yet presently after, when he came walking on the sea, and caused the wind to cease, they stood amazde, and did not acknowledge his Diuinitie; for (saith the Scripture) in the 52. verse, They considered not the miracle of the loaues, because their hearts were

Marke 6.

Gods chil-  
dren may  
be blinded  
in minde,  
and harde-  
ned in  
heart for a  
time.

were hardned: that is, through naturall imperfection they had forgot it.

Secondly, there is an *hardening by habite*, when (through a carelesse security) men do continue in sinne, and take such a custome, as they can hardly leaue. So *Simon Magus*, his heart by custome was so long bent, and set upon couetousnesse, that being conuersant amongst the Apostles, and daily imployed in most divine and holy actions; yet euē then, his mind and thought still ran vpon mony, vpon gaine. This is *habitualis obdurate*, an *hardening* which growes by continuance in siane. He that is in this case, it stands him upon to gather up his spirits, and strongly to resist sinne, to sequester himselfe oft times vnto devout and priuate meditations, to ioy in hearing the Word, with reverence to receive the blessed Sacraments, especially to be fervent in prayer; for so Saint Peter willed. *Simon Magus, Repent, and pray that (if it be possible) the thoughts of thy heart may be forgiuen thee.*

Act.8.22.

The third and last is, *Iudicialis obdurate*; An *hardening*, which proceeds from the

Rom. 1.2.7

the iust judgement of God. *Quia peccatum  
fit pena peccati;* When sinne becomes punishment to him that committeth it, as S. Paul saith, *antiquidam tuis manus,* a recompence of former errours; when the thought is so poysoned, the minde and soule so generally infected, that the Spirit of God is utterly quenched: no light of nature, no private counsell, no publicke exhortation out of the Word, no inward motions of Gods Spirit can prevail, but he goeth on so long, and is so farre spent, that being past all feare to offend, carelessly he maketh no scruple of any sinne whatsoever, till at length finding in himselfe, no hope of recovery, either God strikes him apparantly with his judgement, as he did *Pbaraoth;* or else by his death he passeth silent to the grave without repentance, as *Dives;* or in this life (as *Iudas* did) doth plunge himselfe in the gulfie of desperation. This is that *hardening,* which is here meant of *Pbaraoth.*

Calvin.

This hardening is not all on a sudden; *Non ruimus primo impetu, ut Deo rela-  
ctemur:* No man is hardened at the first.

Nemo

Nemo fit repente miser. Heb. 3. 13. Take heed lest any of you be hardened through the deceitfulness of sinne. The deceitfulness of sinne, it creepeth like a Kanker-worme, it gathers, it steals upon us; and so under the fore-knowledge of God, men come unto hardening by degrees.

Naturalis est ordo, ut ab imperfecto, ad perfectum quis moveatur: it is a naturall course even in evill (saith the Schooleman) by degrees to come unto perfection. As they that dwel in Gods house, will bring forth more fruit, and then appeare before the God of Gods in perfect beauty: so, on the contrary, the wicked are not hardened all at once; but as they offend more and more, so by little and little they grow to the height of sinne, and as the Psalmist saith, They do fall from one mischiefe to another.

Iudas was first a cunning Dissembler; secondly, hee became a secret Thiefe; thirdly, he grew to be an impudent liar; fourthly, he proved a bold Traitor; lastly, a desperate Reprobate.

The diseases of the body, they do not grow at one, and the selfe-same time, they

Tho. A.  
quin,

M. 847.

MAR. 26. 8.  
Ioh. 4. 2. 5.  
March 26.  
25. 48.  
MAT. 25. 50

Aug. Conf.  
conf. 8.

they do first appeare but by riot, and  
distemperance used long before: so the  
soule infected with vncleane thoughts,  
and in youth accustomed to euill actions,  
at length commeth to the vncurable di-  
ease of hardening. Saint Augustine in  
the 8. of his Confess. doth open this point  
very plainly.

First, the diuell by concupiscence sug-  
gesteth euill thoughts; euill thoughts  
egge on delight; delight toulth on con-  
sent; consent engendereth action; action  
bringeth forth custome; custom grow-  
eth to necessarie; and necessarie in sinning  
is the fore-runner of death. For exam-  
ple: first, the diuell suggesteth euill  
thoughts, so he did vnto *Eue*, he wound  
her in by tainting her thought, by tell-  
ing her shee should haue *all knowledge*  
*and be as God*: this euill thought egged  
on delight, for as appeareth in the six-  
verse, the Apple grew pleasant in her  
eyes: this delight tould on consent, for  
then shee tooke of the fruit: lastly, of con-  
sent came the action, for she did eate, and  
gaue it to her husband.

Now when the action of sinne is com-  
mitted,

, and pitted, there doth not presently follow so the hardening : for if the heart do melt and haw, if the soule doe give and resolve pro teares of repentance for the same, then there is no hardening. But if from one action committed, we come unto another, and so to the custome and con-  
tinuance in sin, then are we snared with the cords of our owne iniquity, and fet-  
tered with this chaine, against the gene-  
ral day of Gods judgement. To make  
this plaine, I will shew you by seven de-  
grees, as it were by seven stayres, how  
men do descend into this pit of Harde-  
ning.

The first step is *importable*: Sinne at  
the first, it is importable, it seemes un-  
tolerable to bee borne. One that hath  
been religiously brought up, hath been  
accustomed to a milde and honest con-  
versation, and hath beeне fearfull to  
offend; at length, if through bad com-  
pany, through his owne weakenesse, and  
the allurements of Sathan; he falleth in  
to any foule sinne; at the first it is im-  
portable, it doth strike such an horrour  
into him, that hee is in a wosull taking,

*Importable.*

and grievously tormented. This we may see in *David*, who having alwaies attended his conscience, loath to offend, yet after, was overtaken by committing murther and adultery: as soone as he saw what he had done, he was mightily troubled wherefore ever he became, his offence so stukke his thought, that in 51. *Psal. 3.* he cryeth out, *My sinne is ever before me, that is, continually in my sight.*

<sup>2</sup>  
Grave.

The second staire is *Grave, heavy.* Sinne being committed twice or thrice it is not as it was at the first, importable but it is heavy. He sorrowes and is grieved, but hee is nothing so troubled in minde, nor afflicted in conscience as was before.

<sup>3</sup>  
Leue.

The third staire is *Leue, light.* For he hath used himselfe more often to sinnes than that which at the first was importable, and afterwards heavy, at length becomes light. This appeareth by the chaste woman spoken of in the *Proverb.* who having had some practise in sinnes, she maketh no more matter of it, but lightly passeth it ouer with wiping her mouth, and saith, *she hath not sinned.*

Pro. 30. 10.

The fourth staire is, *In sensible; past  
feeling*: for after that sinne be madelight  
t afte, and that there bee no remorse nor  
er an iuste for sinne, then they grow past fee-  
ling: such were the Israclites, of whom  
here the Prophet *Ieremy* speaketh in his fift  
chapter & third verse, *Thou hast smitten  
them, but they have not sorrowed, for they  
have made their faces harder then a  
stone, that is, they haue sinned so long,  
that now they are past feeling.*

<sup>4</sup>  
*In sensible.*

The fift staire is *Delectabile*: when  
men take pleasure in sinne (as *Salomon*  
is greate) They reioyce in doing evill, and de-  
light in wickednesse. Hereof S. *Augustine*  
as with, *Tum est consummata infelicitas, ubi  
in iustitia non solum committuntur, sed etiam  
delectant*: Then is the estate of condem-  
nation certaine, when foule sinnes are  
strongly committed, but are delightfull  
become.

<sup>5</sup>  
*Delectabile.*  
*Pro. 2. 14.*

The sixt staire is, *Desiderabile*: when  
(through delight) men grow to such a  
sinne, that they inwardly desire to  
it, none, so that as Saint *Gregory* said: *Si  
ipius inquam moreretur, nunquam velle pec-  
cined.* he desineret: such a man, if hee should

<sup>6</sup>  
*Desiderabile*

<sup>7</sup>  
Defensibile.

Psal. 1.1.

Origen.

Ier. 2.25.  
Zach. 7.11  
Pro. 18.3.

never die, he would never cease to sinne  
for though he did not commit it in act  
on, yet still he would desire it in thought.

The seventh staire is *Defensibile*: When  
he hath gotten a forehead of Brasse : Es  
48.4. (as the Psalmist saith) when the  
Tyrant doth boast that he can doe no  
chiefe, *When he sits in the seat of the twi-*  
*ner*, when he doth not onely by habi-  
t desire to sinne, and delight in it, but no  
he will take upon him to defend it. *Per*  
*catū portā mortis, defensio est limen i[n]feri*  
*ni*: Sinne is the high way to death, be-  
the defence of sinne is the very next step  
into hell: at this point were the *Iudei*  
who being reproved for Idolatry, in  
Scripture saith; they said desperate  
*We have loued strange Gods, and them we*  
*follow*. Again, they refused to bearke  
and pulled away the shoulde, and stop-  
their eares, and made their hearts as  
Adamant stone. *Impius cum vulneri*  
*profundum, contemnit*: A dissolute life  
once growne to the height of sinne, be-  
comes desperate.

Thus sinne, first, it is *importable*,  
condly, *heavy*; thirdly, it becomes *light*  
fourthly,

sinn fourthly, past feeling; fiftly, delightfull; n a & sixtly, desired; and lastly, defended. Here  
ough is *descensus averni*: these be the staires  
that lead to the chambers of death, and  
the steps whereby the reprobate doth  
descend unto finall destruction. Indeed  
at the first when sinne is *importable*, and  
that wee are wonderfully grieved for  
committing of it, there is great hope of  
recovery, and hee that so feeling the  
wound of sinne, doth there stay the  
course of it, it is an excellent signe of  
salvation: *Initium salutis, non ita peccati*,  
the first step of repentance is the first fin-  
ding out and acknowledgement of sinne.  
In the second of the *Act's*, when they  
saw and knew their sin, they cryed out,  
*Men and brethren, what shall we doe to be  
saved?* This horror, this troubled minde,  
it made them seeke for comfort, and so  
brought them to repentance.

Secondly, when sinne is a burthen unto our soules, so that we would faine bee  
eased of it, there is yet good hope: wee  
may see it by *David* in the 38. *P. 4. vers.*  
*Mine iniquities are gone over mine head,*  
*and are as a burthen too heavy for me to*

bears: the weight of this burthen mad  
David in the 18. verse following, to con-  
fesse his wickednesse, and to be sorry for  
sinne: it made him flye unto God in  
caske: O cast your burthen upon the Lord  
for he will not suffer the righteous to  
for ever.

Thirdly, when men make light  
of sinne, surely danger is not farre off: for  
a three-fold cord is not easily broken, and  
the thid letting bloud in the same vein  
is exceeding dangerous: but yet if  
there is some hope, for though in the  
hot chase of our blinde and youthfull  
desires, though then for a time wee  
count it a light matter to commit this  
that sin, yet God may touch our hearts  
Christ may look back upon us, as he did  
on S. Peter, who denied him thrice; his  
word may so strike us, that we may come  
to know our selues, to see in what case  
we are, to bewaile our infirmity, and  
turne unto God by prayer and repen-  
tance: All these things (as Job saith) will  
God work twice or thrice with a man. But  
if wee come to (insensible) the sound  
staire, so that we grow past feeling, we  
shall

Obeware  
and sin no  
more.

sinne daily and haue no sense of it, if there be no remorse, no griefe, nor dislike of sinne; woe be unto us, Amos 2. 6. For three transgressions, and for four I will not turne to Israel (saith the Lord.) Without the infinite and extraordinary mercy of God we are the sons of wrath, and then followeth this deadly wound of hardening. It is a principle in physick, *Granissimè è agrotat, qui se non sentit è agrotare:* If a man be sicke, & know it not, out of question, he is very dangerously and deadly sicke; he that findes in him selfe no want of any thing (as the Church of Laodicea) *oudevs xge'as è xw.* I send not in need of any thing; This deadnesse, this unfeeling numnesse, it is a plaine fore-teller of death: for example, if a man haue taken a gricuous wound in his body, if it ake, if it pricke and shoote, if it paine him, either it is healing, or else there is hope to heale it: but (as S. Augustine saith) *Quod non dolet, non profasno, sed pro mortuo compundum,* if the wound bee such, that it never causeth griefe, if it never ake nor smart, undoubtedly it is dead flesh, of necel-

Rev.3.17.

August.

sicie it must be cut off.

To commit actuall and presumptuous sins, when a mans owne knowledge and Gods spirit crieth in him to the contrary, these are wounds and grievous wounds unto the soule: and whosoever hath gone on so far, that he doth delight in these sinnes so often, so long, that his minde is never troubled, his thoughts neuer checked, his soule never grieved, surely such a one (being utterly past feeling) is very neere to this fearefull estate of hardening.

Thus have I shewed how, and after what sort men become hardened; not only my selfe, but as Saint Augustine saith: *Ligatus teneor non ferro alieno, sed misericordia voluntate: velle meum tenebat inimicus, & inde mihi funes fecerat, & consummatio dum non resistitur, facta est necessitas.* A man becomes hardened; he is fettered, not by any other Chaine, but by the cords of his owne sinne, the devill by deceipt gets power over the will, and so doth snare us, and because in the beginning we did not resist custome, in length it groweth to necessity. This is

the very same in effect set down by Saint Paul in the 4. Chap. to the Ephesians, vers. 18. where this manner of Hardening is also expressed: first, ἐκονόμευοι, the minde is darkened, they cannot rightly discerne what to do: then διὰ τὸ ἀγνοῶν, they become ignorant: thirdly, comes in, διὰ τὸ πωλεῖν, when the Soule (for want of heavenly deaw) begins to wither and barden: fourthly, ἀπλαγκότες, past feeling: and lastly, given over to commit all sinne with greedinesse.

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How wofull to be Hardened.

**N**ow what a grievous and lamentable estate it is to be hardened, let it please you with patience to observe a while, and you shall briefly understand.

The comfort of a mans life in this world, it consisteth in the enjoying either of temporall or spirituall blessings. But the strong man having once got possession, when a man is fallen away from grace, and his heart hardened, how feare-

fearefull, how mournefull a case it is, it may manifestly appeare in this; for that such men they can haue no true ioy of temporall things in this world, nor any true comfort of the sweet graces in the life to come.

First, concerning spirituall blessings, there is nothing more cheerefull unto man, then the knowledge of his minde; nothing more excellent in him, then the light of his understanding. This knowledge, this light of nature, this understanding and iudgement is utterly extinguished. *Suffocatur Natura lumen, cum ad huius abyssi ingressum accedimus:* The light of Nature is choked, when they once enter into this gulf of hardening.

In man there is a three-fold light. The light of the body, which is the *Eye*; the light of the minde, which is *Reason*, and *Faith*, the light of the soule: by which we discerne things that are not seene. In the obstinate, their bodily Eye is full of *Adultery*, and they cannot cease to sinne.

*2 Pet. 2.14.*

The light of *Reason*, which is the Law of Nature, is extinguished, *Rom. 1. 18.*

Lastly,

Eph. 1.18.  
1 Cor. 4.18  
2 Pet. 2.14.

Rom. 1.18.

Calvin.

Lastly, *Faith*, which is the light of the soule, is wholly blinded: for such cannot see to take hold of the mercies of God, nor to apprehend his comfortable promises, *Heb. 4.2.* Now if the *Eye*, which is the light of the body; if *Reason*, which is the light of the minde; if *Faith*, which is the light of the soule, be dimmed: if all that light which should be in us, be darkenesse, *Instifima pœna ut qui sciens rectum non facit, amittat scire quod rectū:* (saith saint *Augustine*) It is a iust punishment, that he, who (knowing) doth not well, at length should lose the knowledge of well doing: so is it with the hardened, (as *Job* saith) *The light of the ungodly shall be darkened, and the wicked shall become blinde, because they have sinned against the Lord.*

*Heb. 4.2.*

*Aug. de lib. arbit. lib. 3.*

*Iob 18.5.  
Zeph. 1.17.*

The iudgement of the minde being thus peruertered, and *Faith*, which in all stormes and temptations should guide the sterne, being ouerthrowne, there followes a general shipwrack of conscience.

*The word of God* is said to be sharper then a two-edged sword, it pierceth the very sinewes and marrow, it divideth the soule

*Heb. 4.12.*

soule and spirit asunder : how wonderfull is it in operation ! how mighty to convince our thoughts ! how powerfull to quicken the soule ! how comfortable to strengthen our faith ! I doubt not but the most here, to their endlesse comfort do effectually know. This Word, this mighty Word, which for piercing operation is resembled to fire, able to soften iron, this Word it cannot mollifie the hardened. But as the bright beames of the Sunne doe harden Clay, and soften Waxe; and as the sweet drops of raine doe mollifie earth, and *harden* sand; so the heavenly and eternal Word returneth not in vaine, but (by reason of different disposition in the subject) it illuminateth, it melteth the righteous, it obdurates and hardens the wicked : *Their hearts being fat, their eyes heavy, and their ears stout, they shall heare indeed, but shall not understand, they shall see and not perceive.*

Esa. 6.9.

Ezech. 18.  
21.

Where the word of God cannot preuaile, there can be no repentance : It is true: the Scripture saith, *At what time soever a sinner doth repente him of his sin*  
*from*

from the bottom of his heart, God will put all his wickednes out of his remembrance. Thereupon many take their pleasure, and glut themselves in sinne, and at last, they thinke to make all good by repentence. Indeed it is true, if they can repente: but they must observe what Saint Augustine saith; *Qui promittit pænitentiā veniam, non promittit peccanti pænitētiā*: God who promiseth unto every one that repenteth forgiuenesse, doth not promise unto every one that sinneth, repentence. Repentance is the gift of God: and such as are hardened, because in times past they despised the riches of his bounty and grace, his long-suffering and mercy, that did call them to repentence, when they would, they cannot repente: *Rom. 2. 5.* after hardness, the heart it cannot repent.

August.

If there can be no repentence, then lamentation & teares are bootlesse. Teares they are the bloud of the soule, and the wine of Angels, most pleasing and acceptable in the sight of God. Yet the hardened, though they should wash themselves in their owne teares, it will not prevale.

Bernard.

Nihil

Heb. 12.17

Rom 4.11.

Psal. 74.14

*Nihil profant lamenta si replicatur peccata:* teares are not accepted, where sinnes ther  
are still and againe doubled, *Heb. 12.17.* and  
*Esaū found no place to repentance, though  
he sought the blessing with teares.*

The holy and blessed Sacraments now presently to bee administered, are pledges of Gods loue, and seales of our saluation. By Baptisme he breaketh the heads of the Dragons in the waters. *Et per Baptismum Cælestium aperitur:* And by Baptisme eu'en the doore of heauen is set open. The Lords Supper it is *Cana-  
lis Gratiae, & Laracrum Anima,* the con-  
duite of Grace, and the Bath of the Soule. What can be more ioyfull, then by receiuing the signe of the Crosse, to fight under the Banner of Christ's loue, and to be knit into the Mysticall body of his Saints? What can be more ioyfull then to receive that pure and princely bloud? the least drop whereof being able to redeeme a thousand worlds, may rest assured it is a full and perfect satisfaction for all my sinnes: so that if my body hath sinned, his body hath made amends: if my soule hath sinned, his soule

soule hath made a recompence; and therefore both body and soule are his, and so wee firmly and fully settled in a Christian ioy for euer.

These holy and heauenly Sacraments are not effectuall in the obstinate. *Iudas* notwithstanding hee was a Disciple of our Saviour, and that blessed hand (which after, for his sake, was nailed on the crosse) did reach him the bread of life: yet he was so hardened with secret sinne, and a traiterous disposition, that as soone as he received the sop, the Divell entred into him, tooke full possession of him, and so brought him to a most fearefull end.

*Ioh.13.27.*

Prayer, what maruellous thing hath it brought to passe! and indeed what greater comfort can there be to a distressed minde, then to open our griefe, to poure out our complaints, and ease our wounded hearts, by making our moan unto God by faithfull and humble pray-  
er yet in those that are hardened, pray-  
ers of themselues are fruitlesse. *Job.9. 31.*  
God heareth not the prayers of sinners; that is, of such as retaine a will to sinne:

*David*

Psal. 66.16.

David saith, *He that inclineth his heart unto wickednesse, God will not heare his prayers.*

Ier. 7. 16.  
11. 14.

To hope in the Prayer of others, that also is in vain, *Ier. 7. 16. Because you have done these things, & I speake unto you, and say you would not heare, therefore thou shalt not pray for this people, nor lift up cry, nor be intreate me, for I will not heare. Though Noe, and Job should intreat me, though Moles and Samuel should pray unto me, yet will I not heare, neither be intreated.* In the 15. of the Proverbs, and 15. verse it is said; *A good conscience is a continual feast.* Assuredly if a man have all earthly blessings which his heart can desire, he waxe never so warme and wealthy, yet if he be at warre with himselfe, if he bee stung with the guilt of his owne thoughts, what comfort, what ioy can he have?

Pro. 18. 14.

*The spirit of a man may beare his sickness or infirmity, but a wounded conscience who is able to indure it? Contrariwise peace with God, peace of conscience, and quiet rest of soule, it is the greatest comfort that man can enjoy upon earth.*

Sain

bear saint Augustine calls it, The beautifull  
e bitemple of Salomon, the Garden of Para-  
ice, the golden bed of rest, the ioy of the  
thatngels, the treasure of the great King, the  
have derry-seat of the Cherubimes, and the  
, and Tabernacle of the holy Ghost. This peace  
shall be hardened can never be partakers of.  
y, nor their griefe is doubled with mourning &  
ough remembring things past, and it is plainly  
ough said, There is no peace unto the wicked.

Wis. 11.10.

Esay 48.22

Hope is the treasury of all spirituall and  
eaten heavenly blessings, in all wants & misery  
verse it is the safe and sure Anchor of the  
inuall soule; for, by hope we are saved: but the  
rthly hope of the ungodly is like the dust  
ec, blown away with the winde. They forecast  
lthy, unto themselves cruell things, and their  
if his thoughts are like the flights of a bloudy  
owne and vanquisht field, where all hope and  
y can comfort lyeth slaine.

Wis. 17.10

Now when the soule thus affected, is  
not at peace with God, but given over  
to sinnes, remaines in the state of con-  
demnation: all temporall b'lessings,  
which are comforts to Gods children,  
they doe increase our condemnation.

Riches (we know) are the good bles-

H sings

sings of God, but to such as have no sinnes in their conscience: otherwise as Job saith in his 15. Chap. 17. verse; *If his face be covered with fat, & that he hath such comly lops in his flankes, that in abundance and prosperity he forgets God: Dar legitimus sed non sanctum usum,* he giveth a lawe full and outward, but not a sanctified lawe.

Sleep is sweet unto every man, but minde secretly wounded with sinne, afflicted with fearefull dreames & visions in the night. *The wicked that have lived a dissolute life, they are tormented with their own Imaginations,* as Job saith. *The terrors of God do fight against them.*

Mirth and chearfulness the Will man saith; *They are the reioycing of the heart, & prolonging of the life,* Job 14. 12. *The finner while his flesh is upon him, he shall be sorrowfull; while the soule is within him he shall not cease to mourne,* Prov. 15. Even in laughing the heart is sorrowfull, and the end of that mans mirth is but unesse.

Now if the estate of the hardened be such, that the light of the minde and soule bee wholly darkened, if the world

Wild. 12. 13

of God cannot pierce them, if having  
made shipwracke of conscience, their  
heart it cannot repent, and so neither Sa-  
craments nor teares be availeable; I, their  
owne prayers cannot be heard, and o-  
thers are forbid to pray for them; if their  
sleepe be fearefull, their laughter inward-  
ly mournefull, their riches cursings, their  
hope utterly forlorne, and they can ne-  
ver enjoy any peace of conscience, or  
quiet rest of soule; judge you, whether  
it had not beenē better such a man had  
not beene borne, or being borne, had  
presently beene flung into the bottome  
of the Sea, and drowned in everlasting  
forgetfulnessse. For (alas) when God is  
become our enemy, who is able to enter  
into combat to match with the wrath of  
the Lord of Hosts? When a mans owne  
heart doth condemne him, who is able  
to put to silence the voyce of despera-  
tion?

O happy is he that sinneth least; next,  
hee that returneth soonest; but most  
fearefull is the estate of him, who like  
Pharaoh, is given over unto Hardening.  
For he that is once come to this passe,

H 2      that

Rom. 1. 28.  
1 Tim. 4. 3  
Zach. 1. 12.

that as *Ierobeam*, he hath sold himself to commit sinne, his minde reprobate, his conscience feared, and his soule frozen in the dregs of sinne; then though he weep and lament with *Esau*, though he would restore that which he hath wrongfully gotten, with *Iudas*; though he doe gird himselfe in Sacke-cloth, and walk softly, as *Abab*; though he doe pull the men of God, to comfort him and pray for him, as *Saul* did; though he doe mourne like a Dove, and chatter like a Crane; though with the Pellican, he do send forth shrill and fearefull cryes into the ayre, yet all this will not helpe: (woc alas) there is no recovery. *Jer. 13. 22.* Can the black Moore change his skin, or the Leopard his spots? then may they do good, who have accustomed themselves to do evill. ο ω μη μετανιΐη  
ννοί αντίστροφοί: He that hath hardened his hart can never be cured. Habituated in malice impoenituri. Their thoughts can never be alterd. Their stony bates cannot become flesh. They haue denied the power of salvation: they haue despised the spirit of grace, and though they seeke the blessing with teares, they can find no place to repentance.

This

Ier. 13. 23.

Arist. eth.

7.c. 7.

Theo. Aqu.

Wis. 12. 10.

Ecclius 17.

14.

Heb 10. 26

Heb. 12.

17.

This is a lamentable estate, this is a  
fearefull iudgement, for man to be left  
unto himselfe, giuen up to Sathan, and  
to be forsaken of God for euer: from this  
estate, the Lord for his endlesse mercy  
deliver us.

*The Remedy.*

TO eschew this gulfe, and to auoid  
the danger of this *Hardening*, either  
we must cut off and stay the course of  
sinne in the act; or else wee must resist  
it in the beginning, and stay it in our  
thoughts. It is an excellent saying of  
*S.Ierome*, *Ibi maxime oportet obserware*  
*peccatum, ubi nasci solet*: Both in sinne, and  
also in curing the diseases of the body,  
it is the chiefest point to obserue and  
 finde out where the malady first tooke  
beginning: it is plaine, sinne first budded  
in the thought; and thereupon *S. Ie-*  
*rome* calls it *primogenita Diaboli*, the di-  
uels darling, or first begotten. Sathan  
dares not tempt any unto murther, trea-  
son, or any such grievous sin, unlesse he

send an evill thought before, to try whether he shall be welcome.

The Philistines will not venture till *Dalilah* hath wrought the feate: as she with *Sampson* never left fawning, and creeping into his bosome, till by consenting unto her, he lost both his strength and his eyes, and became a Mil-horse for the Philistines: so evill thoughts they allure and toll on so long, till the light of the understanding being blinde, Sathan that foule Philistine, sets them such a grist to grinde, as they must pay the losse of eternall life for the touble.

Philo.

The Philosopher said truely, Εθος  
χεται μων διο την μηνων: Custome abseth of very small beginnings. And though it seeme a small matter to lend the divell an evill thought, yet the Wiseman saith in the 13. of Wisedome: *Evill thoughts separate from God: Cogitationes male dum ludunt illudunt:* Evill thoughts while they dally they doe deceiue. As the stremme in the River *Iordan*, doth carry the fish swimming and playing till on a sodaine they fall (*In mortuam*) into the dead Sea; where,

Bernard.

Josephus  
li cont.  
Apionem.

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by reason of the Brimstone, they presently dye: so, many suffer themselves to be carried away so long with vicious thoughts, and wicked imaginations, that on a sudden the powers of the minde be grievously infected.

The eye is *fenestra mentis*, and many times ere ever we be aware, Death steeleth in at the window.

The eare, Job calleth it in his 12. chapter, the tastcr of the Soule; *As the mouth tasteth meat for the belly; so the eare tasteth words for the soule.* He that hath a wicked eye and an unchaste eare (as S. Peter said of *Simon Magus*) his soule will soon be brought to the gall of bitternesse.

Therefore wile men may hereby judge, how carefully, how providently the education of youth (especially of the nobler sort) ought to be respected. How *Flattering Parasites*, and *Prophane iesters* ought to be warily shunned. Alas, the minde and disposition of youth, at the first, is like a sweet and bright silver dish, you may put in it what you please; but if through vile Atheists and dissolute company, the affection bee once led

Jer. 9.21.  
Job 12.11.  
Plinius.  
*Profecto in oculus animus inhabitat.*  
*Aurum ac lingue in gens periculum.*

Would God this were truly considered

Job 56.14.

Chrysost.

way, and the disposition infected, was  
worth that company, for the infection  
of sin taken in tender yeares: Job saith,  
*the soule dyeth in youth.* As cloath stained  
in the wooll doth never lose the colour,  
so the staine of sinne taken in tender  
yeares, will hardly or never bee taken  
out; nay, that which afterwards discri-  
tion and yeares doth know and iudge  
in it selfe most hatefull, *διὰ τὸν πολυχρόνιον τὸν κακῶν Καίστεραν περιέλθεν αὐτοῦ;*  
by evill custome hee is enforced to put  
the same in practise whether he will or  
no. In the 9. of Marke 21. verse, the  
soule Spirit which kept possession from  
a childe, could not be cast out by any  
other, but onely by our Saviour. Job  
made a covenant with his heart, and Da-  
vid prayed the Lord to turne away his  
eyes from beholding vanity: every good  
man ought to labour and strive with  
himselfe to quench his desires, to checke  
his thoughts, to beate downe and keepe  
under his affections, that though he doe  
sinne sometimes of infirmity, yet it may  
never generally infect the minde, it may  
never be settled in the thought.

There

There is no sacrifice more acceptable unto God, then the nipping of a Serpents head: therefore as David speaketh of the children of Babylon, *ad petras illidere*, to dash their braines against the wall, while they are yong; so the best way to prevent hardening, is to nip sin in the head at the first, to kill the strength of it in our thoughts.

Now if God do not strengthen us to overcome sinne in the thought, the next way to shunne hardening, is to stay the course of it in the act. For, God will wound the hairy scalpe of such as goe on still in their wickednesse. *Parvus error in principio, maximus est in fine:* A small scape in the beginning, many times proves a mischiefe in the end. *Consuetudo peccandi tollit sensum peccati:* the custome of sinne takes away all feeling of sinne. As he that is stung with a Viper, is so deadly benummed, that he feeles the sting of nothing else: so he that hath taken a custom of offending, never feeles the infection of any sinne, though it rankle never so grievously. In the 69. Psal. 16. verse, David prayeth, *O let not the pit shut*

Psal. 137.9.

Psal. 68.22

*Shut her mouth upon me ! To sinne, is to fall into a pit : but to take a custome in sinne, is to cover the pit, and damme it up, that we shall never get out againe.*

*Aug. in  
Psal. 36.*

*Pro. 28.16*

*Consuetudinem vincere dura pugna*  
(faith *Augustine*) It is a difficult thing to overcome custome. For in all humane things, *καὶ τρεῖς*: Custome is the most intollerable Tyrant. *Horatius* the Roman being to fight with three enemies at once, did single them out, and then slue them one by one : so, the force of sinne is to bee cut off in every severall action, lest by gathering strength it overthrow us. *He that trusteth in his own heart, is not wise.* In this case it is good for a man to suspect his owne heart, to call his owne waies to remembrance, to take sometimes a survey and view of the manner of his life and daily actions; and if he finde in himselfe that God hath suffered him so far to be tempted, that he is fallen into any foule offence, which he knoweth is directly both against God, and his owne Conscience, then presently to bestirre himselfe, never to suffer his eyes to sleep, nor his eye-lids to slumber.

*till*

till hee have poured out his heart unto God, and made bitter lamentation; craved pardon with repentance, and vowed by Gods assistance never to offend in any such sort againe: otherwise, if lightly he passe it over, and so go on, as *Methrida-* *m* accustomed his body so much to the receipt of poyson, that at length no poyson would worke on him; so, hee that hath once taken in with the custome of sinne, shall at length come to that passe, that the greatest sinne that is, he shall never seele it: *Omnis peccatum vilescit consu-*  
*audine, & fit homini quasi nullum:* The greatest sinne by custome comes to bee accounted nothing. When the body is sore hurt and wounded, there is no driving off time, but presently it must bee looked to; so, when the soule is wounded, wee must not deferre to turne unto the Lord, but flee unto him with impor-tunate prayer, with a broken and mournefull heart, for feare the wound do fester inwardly, and so there be no recovery. I make it plaine by example thus: If a man take in the Spring three or four Plants, and set them altogether at one

Aug.in ser.  
4.in adu.  
Dom.

one time, if he come by and by, or within a while after, he may easily pull up one of them; if hee stay a fortnight, or moneth, he may pull up another, but will be somewhat harder; if hee stay yeere or two, till it settle to take roote, then hee may pull and straine his very heart-strings, but his labour is lost, he shall never be able to pull it up. One sin, one offence, if we labour to pull it up in time, it may be forgiven, it may be taken away; if we let it go on to two or three with unfained repentance, with bleeding teares, with uncessant out-cryes unto a gracious God, they may be rased out and wiped away, but with great difficulty: at length, if a man give himselfe unto sinne, so that it take deep root in the heart, and be settled in the soule, he shall never be able to pull it up, nor arise from the death of sinne.

*Application.*

**T**O draw then to an end; forasmuch as God desirereth not the death of

any

any sinner; but most lovingly offereth his grace: and meanes of salvation unto all: seeing sinne doth proceed from our owne vile concupisence, and wee never striving to stay the course of it in our thoughts, doe secretly fall away: seeing by degrees against their owne knowledge, men doe wound their soules with many actuall sinnes, and thereupon God doth with-hold his grace, and so forsake them; and this forsaking is such a forlorne estate, that Job saith, chap. 12.14. *God shutteth a man up, and he can never be loosed;* O how devout ought we to be in prayer, thereby to kindle in us the heate of Gods Spirit? How devout in sweet and heavenly meditations, to stir up in us the good graces of God? how diligent to shew the fruits of our faith, ever-stirring in the workes and labours of our calling; giving no advantage to our adversary? how carefull when wee beare the word of God, to doe it with an humble spirit, with great reverence, thereby to keepe a tender heart, a minde and cogitation that may easily bee touched with remorse? how desirous, and secretly

secretly ioyfull, at this holy time, to prepare our selves to the receiving of the blessed Sacraments; to have our hearts stripped of worldly vanities, to call home our affections, to appease our thoughts, and so peaceably to bathe our Soules afresh, in the precious bloud of our everlasting Redeemier, that so seeing our selves, as it were newly created againe, soule and body, heart, hand and tongue, may never cease to sound praises unto him, who doth never cease to renew his mercy unto us?

The holy and Kingly Prophet *David*, hee is a worthy example, for this Royall presence, set him before your eyes, and observe the whole course of his life.

How sweet and milde was his spirit, in forbearing to take revenge for himselfe? how courageous and invincible his Faith when it stood in the quarrell of Godshonour? how deereley affected to his people, when he said to the destroying Angell, *Not these sheep, but it is I that have offended?* what melting and kinde affection did he shew towards *Jonathan*,

and

and those whom hee loved? what a  
mournefull and repentant heart, when  
he knew that he had offended? how full  
of divine meditations to better his  
thoughts? how frequent in prayer,  
flowing from him as a continuall stream?  
how ioysfull in Gods service, dancing be-  
fore the Arke? how reverend in Gods  
House, kneeling and bowing in the Tem-  
ple before all the people? what a thank-  
full heart, in offering to build a glorious  
Temple to the Lord? what an humble  
minde, saying, *What am I, and what was  
my Fathers house, that thou hast brought  
me hitherto?* what a chary and tender care  
of Gods glory? wheresoever he became?  
how abundant in praises & thanksgiving,  
calling every member of himselfe, and  
all the creatures both of heaven and  
earth to make one quire in setting forth,  
singing, and sounding the everlasting  
praises of his God? But why did David  
thus? to what end was all this? That hee  
might be sure still to hold fast by God, to  
be entirely knit unto him, by all meanes  
possible to retaine his love; for feare lest  
God having raised him to the height of  
renowne,

<sup>1</sup> Chas.

17.16.

renowne, delivered him miraculously out of many imminent and bloody dangers, and so set a Crowne of blessings upon his head: if *David* should have shewne unthankefulnesse, any contumy, or the least neglect of his love, a mighty and icalous God, he also upon iust cause might have withdrawn his love, and laid all his honour in the dust againe.

Now therefore, with all humblenesse and duty I intreat you by the tender mercies of Jesus Christ, and in the Name of the living God, I challenge every Christian, which hopes for any joy in the life to come, take heed of actuall and presumptuous sinnes, in no case let them have dominion over you: doe not wound your souls (as *Pheraob* did) with wilfull offences against your own knowledge: try & examine all your thoughts, how and wherein they stand affected, and above all, grieve not the blessed motions of that comfortable Spirit, which keep the very *life* and *being* of the soule.

To conclude, let all slanderous mouthes bee stopped, all the factious Schismatickes in the Land ashamed, in behol-

holding your Christian and Princely  
example: continue still to bee lovingly  
and kindly affected one towards ano-  
ther: celebrate this holly time in a true  
religious manner. Sanctifie the ioyfull  
beginning of this new yeeres reigne  
with new devotion unto God: lay all  
our Honours downe at the foot of  
the Altar: receive the holy Sacraments  
saintly together, and so bee faithfully  
one in love, and in one head Christ Ie-  
sus: goe chearefully on, delightfull in  
doing good: and the Lord God of our  
fathers increase in you good desires,  
give you zeale to performe them, con-  
fide unto you, and to your Secede, all  
his good promises, and unto every one  
of us present here, grant pardon for of-  
fences past, give us comfort and strength  
against temptations to come; change all our  
ways more and more to a better course,  
even for his blessed Sonne Christ Iesus  
sake; who with the Father and the  
H.Ghost, be blessed and pray-  
sed for ever. Amen.

FINIS.

I

THE



## THE THIR SERMON.

The Churches Sleepe.

CANT. Chap. 2. vers. 7.

*I charge you, O ye Daughters of Ierusalem, by the Roes & Hindes of the field, that ye stirre not up, nor waken my Love, until she please.*

**E**or the readier and more perfect understanding of this Verse, it shall bee requisite very briesly, to set downe the order in placing this Booke, the Title, the Subject matter, and so consequently the Occasion whereupon this Scripture is inferred.

Touching the place and order of

this

this Booke : in the *I Kings*, chapter 6. King *Salomon* in building the materiall Temple, hee framed three Couits : the outermost, a great & large Court, for the common people : next to that, an inner roome for the Priests and Levites : and last of al, *Sanctum Sanctorum*, the holiest of holies, onely for the High Priest to enter in. The same *Salomon* in building up the spirituall Temple of thy Soule, hee hath likewise framed three courts. First, the Booke of *Proverbs*, as a great and outermost Court, wherein common people, and all sorts of men, may learne the civill and godly course of manners & discipline ; next to that, *Ecclesiastes*, or the Booke of the Preacher, as an inner Court, leading us on further, and teaching us to contemne the world : last of all, he brings us into *Sanctum Sanctorum*, to this *Song of Songs* ; wherein not every one, but such as are conversant in diuine mysteries, and delight in heauenly contemplation, they may here behold the sweet & mysticall coniunction betweene Christ and his Church, betweene God and the Soule.

1 King 4.  
32.

For the Title. As there is *Sabatum Sabati, & Sabatu Sabaturū*, so *καθ' οξύλη* that is called the *Song of Songs*. The *Song of Songs*, for that it is sung to the King of Kings; the *Song of Songs*, for that it containeth the highest mysterie of all mysteries; the *Song of Songs*, because, of a thousand and five Sonnets which *Salomon* did endite, of them all this is most divine, most excellent. For it concerneth not any particular occasion, as the songs of *Moses* and *Debora*, but the publike and flourishing estate of the Church: and therupon, for the excellencie, the ancient Fathers have called it, the heauenly treasure, the hidden *M A N N A*, and Paradise of the Soule.

Plin lib.8.  
c<sup>3</sup>p. 25.

In the Matter or Subject, the holy Ghost by sweet & comfortable Allegories doth lively & affectionately expresse the holy and perfect loue betweene Christ & his blessed Spouse. So as Plini writeth, *That the Bees do make the outermost part of their combes with the basest honey, but doe inclose the finest and purest honey within*: So, the outward duties of

Reli.

Religion, they are contained in the Morall precepts of the *Proverbs* and *Ecclesiastes*, but the diuine and heauenly mysteries, betwixt Christ and his Church, they lye hidden, and are closely couched in these Parables.

The Occasion whereupon this Scripture is inferred, is th s the holy Spouse, the Church of God, being in this world as a Lilly amongst Thornes, and as an Apple-tree in the wilde Forrest, that is oppressed with enemies, molested with Schisme, Contention, and Heresies, shee doth long to inioy the blessed presence of Christ: at length under the peaceable and glorious reigne of King *Salamon*, comforted with his gracious Spirit, shadowed under his protection, & satisfied with his loue, with quiet rest of heart, and much content of minde, shee taketh her repose, and peaceably falles asleepe.

2 and 3. v.

Honorius.

Wherupon, as Saint Bernard saith, *Christus dignatur esse custos ac vigil sponse*: Christ vouchsafeth to become the Brides watch-man or keeper. Alluding therein to the manner of marriages

in those times, whereat were used to be sung two kinde of verses, καταχοιμήπνοι, and εξεγέρπνοι, euening verses to bring asleepe, and morning verses to waken the Bride.

But Christ in ardent affection and tender care ouer his Church, in three severall places hee giueth this great and solemn charge, that his Spouse now being asleepe, his Church being now in blessed rest & prosperitie, no man waken her, no man cause any stirre or trouble to be raised.

*I charge you O yee daughters of Ierusalem, &c.*

In these words there is a Pracie Christian, an high Commission granted ou for to establish and settle the good estat and peace of the Church. Wherin to be considered,

Scholiast.  
Theocriti  
in Epithalamium.  
Helcenes.

Chap.ver.

2 7  
3 5  
8 4

1 The Persons. { 1 First, Who sendeth, — .  
2 To whom. — Daughters of Jerusalem.  
1 Manner. — By the Roes and Hindes,  
2 Charge } 2 Substance. not to } stirre  
Lastly, the Date. — Untill she please.  
} wak'n } Chr. Love.

The Person who chargeth.

First, for the Person who it is that chargeth, and to whom this Commission is directed, it is requisite to aske as the Spouse doth in the first Chapter and ninth verse, *Who is this beloved more then another Love, that he doth so charge?* To direct and perswade in matters of great weight and consequence, there are these three required, φέρνοις, εὐρίσκει, θέτει, Wisedome, Loue, and Authority. Wisedome to be beleaved; Love to bee respected; Authority to be feared. First, Wisedome, for that is nimbler then all things, and searcheth throughly by reason of her purenesse.

Secondly; Love is requisite; for it is strong as death, there is nothing but a man will undertake at the perswasion of

Arist Rhe.  
lb.2 cap.1

Wild. 7,24

Cap.8.6.

Aug.

a wise man who doth entirely loue him.

Lastly, Authority is required, for *Ei si meliores sunt quos dicit amor, tamē plures sunt quos corrigit timor*: The better sort are wonne by loue, but the greater number are overcome by feare. He that giueth this charge, it is our blessed Saviour, so saith the spouse in the next verse, *It is the voice of my welbeloued*: it is hee against whom for his Wisedome to direct, for his Loue to comfort, for his Authority to punish, there is no exception to be taken, for *Dominus loquuntur est, & ego adiuro*, they are all one.

Soro ma-  
ior.

Gen. 24.3.

And whereas hee beginneth with a charge, we are to obserue the Dialect and Acrimonie of the holy Ghost in charging. For, *adiuratio est iurationis quoddam genus*, this adiuration and charging is a kinde of swearing. So, that as Abraham caused his seruant to fweare, and then charged him not to take a wife for his sonne of the women of Canaan, so here is an oath of Canonickall obedience required, that no man affiance himselfe to any schismaticall or hercticall Church, but onely the true Spouse of Christ, shee

must

must be as the loving Hinde, and pleasant Roe in thy sight to delight in her lone continually.

Pro. 5.19.

The words of Gods Spirit they are not otiosa supplementa verborum, not as Iob saith, words of the windes; but where the holy Ghost falleth on charging, without question, there is some weighty matter in hand; and therefore in regard of the Person, who doth adiure and charge, when the assembly is broken up, this Charge must be thought upon to be performed.

Iob 6.26.

*Daughters of Jerusalem.*

The Persons to whom this charge is directed, are the *Daughters of Jerusalem*, that is, by the judgement and consent of all Interpreters, to the *Magistrates* and the *Ministers*, especially to the holy Priests, who are attending upon the Church, as waiting women on a Queen, or as loving daughters upon their mothers.

They are named *Daughters of Jerusalem*;

Arist. de  
ge. 4. cap. 5

Iosephus  
Antiquit.

rusalem ; because τὰ μὲν διάτα παῖδες τοι  
μητρὶ Daughters in their qualities resemble their mother. Ierusalem by David was made οὐπόλις, the Mother Citie in all Iudea: in the 12. of Revel. She is said to travell in birth: and in the 4. to Galathians 26. it is called οὐτὸν πατέρα μητρί, the mother of us all; a plaine Periphrasis of the Church,

Ierusalem, as appeareth in the 18. of Joshua, 28. it first tooke the name of Iebus the sonne of Chana, and was called Iebus: after it was enlarged by Melchis-dech, and called Salem, which signifies Atonement, or the vision of peace; Heb. 7. and 2. King of Salem, that is, King of Peace. Thus then Daughters of Ierusalem are to be understood, Daughters that resemble their Mother, Daughters of Peace. What? and is it to bee feared, that Ierusalem shall be disturbed of her owne Daughters? they that profess themselves to be children of the holy Citie, and should continually pray for the peace of Ierusalem, are they such stirrers, that they must be charged? yea verily: the holy Ghost knew right well, both

both how and to whom he spake. For, *et in vobis autem*, even from among your selves shall men arise speaking perverse things, and seeking to draw Disciples after them.

Act. 20. 30.

When the divell saw his Temples forsaken, and his Oracles put to silence, hee devised this as a speciall supply, to haue alwaies his agents in or about the Church, *Qui sub vocabulo Christiano, doctrina resistenter Christiana,* Who under the title of a Christian name, might ever be ready to resist the Christian doctrine. *Inimici hominis domestici eius,* our owne calling and Country-men are our most unkinde and cruell enemies. Had not diuers of us, like unnaturall Children, shaken off that reverend obedience due to the Church our mother, but had shewed our selues (as here we are named) *Daughters of Ierusalem,* the holy Spouse of Christ had never beeene so wounded at the heart, nor her patrimony so boldly beeene made a prey to sacrilegious Atheists.

Aug. de ci-  
uit Dei  
lib. 18.  
cap. 51.

Whereas we should preach Christ Jesus crucified, that is, reconciliation by his bloud,

blood, holy life, repentance, and good  
workes, Christian Charity, and such like,  
still there is much ado, about such points  
as make not to the furtherance of the  
people in good life and devotion, but to  
the ouerthrow of the state Ecclesiastical,  
and to the disturbance of the Church of  
God.

It is a wofull of-spring, when the  
birth of the childe is the death of the  
mother. If *It is* run to his mother *Pro-  
gne*, and bee betrayed in her bosome: if  
whē the child aske bread, the father give  
him a Scorpion; if the Physician mini-  
ster poison; if there be no succour in the  
Judge, *Contra solitudinem & inopiam*; if  
one truth be not generally taught of us  
all, *et locū ubi consistat reperire non posse*; if  
still there be a difference made between  
the *Reformed* and the *Formalists*; & af-  
firmed, that the *Reformed* though they  
lose their livings, yet, they will keepe a  
good conscience, but the *Formalists* will  
euer be of the same religiō the king is of:  
if when wee celebrate the Lords Sup-  
per, wee play (as they say) a pageant  
of their owne, and make poore sillie  
soules

soules beleevc they have an English  
Masse; if Church-men affirme, that  
our Church hath in it still so many black  
markes, that the naturall children of the  
Church cannot discerne it; what hope  
can be conceivved that the blessed Spouse  
shall ever attaine unto any settled and  
joyfull est? The people in all ages, they  
have ever delighted to heare of the  
faults & frailties both of their governors  
and of their Teachers; it hath ever been  
laughing cheare to the ignorant multi-  
tude, to see strange innovations, change  
in the course of Religion, and men of  
the Church at variance and contention:  
yet all this is not sufficient to advise, but  
still, even upon no occasion, divers are  
ever troubling the state, and murmu-  
ring against the governement establi-  
shed.

Our Saviour Christ hee directeth  
this charge especially unto us, & calleth  
us Daughters of Ierusalem; Pie blanditur,  
*at suaviter allicit, daughters for love, Ie-*  
*rusalem* for peace: teaching us there-  
by humility, obedience to the Christi-  
an Magistrate, peace, lowlinesse, and  
submission

Bernard.

Gal. 5. 15.

Cant. 3. 9.

submission to the Church our Mother : so that if wee doe ioy in the prosperitie of our Country, if wee doe long after the flourishing estate of the Church (aboue all others) wee must be knit together in unitie and peace. *For if we bin one another, we shall be consumed one of another.*

Surely, the Lord is with King *Salomon*, God is with our King; hec hath giuen him wisdome, riches, and honour, he hath buile him a glorious Palace, the timber is of Lebanon, the pillars of siluer, the ornaments of gold, the worke doth prosper in his hands, & there remains nothing but that *it may be paued throughout, with the loue of the daughters of Ierusalem*. Therfore you that be Magistrates, Parliament-men, flowers of the Land, & ornamēts of your Country, here also called *daughters of Ierusalem*, do you by all good meaneſ procure the peace of the Church, giue no encouragement to humorōus men; doe not fauour their disorderly proceedings; winne them by your authority: perswade them in your loue to peace and conformitie. It is said

of Saint Cyprian, that with teares he bewayled those, who in the time of persecution denied Christ; much more is their contempt and perversenesse to be lamented, who in the time of the Churches prosperitie doe wilfully forsake Christ: for what is it else to forsake Christ, but without iust cause, without any sure ground, to forsake that blessed calling, wherof before God and men, before Saints and Angels, they haue made publike profession in the Church.

Is this integritie? is this humblenesse of minde, and an heart truely knit and devoted unto God? No verily. *Is in amorem Dei maior erit, qui plurimos ad eius amorem trabit:* That man shall bee accepted most in Gods loue, who doth win most to the holy loue of God. It is a blessed thing to bee euuen a dore-keeper in the house of God: and it favours of an humble minde, of a sweet spirit, to become all things to all men, by all possible meanes to winne some. Thus did Christ teach in his life, and thus did he perform in his death, *Perdidit vitam potius quam perderet obedientiam.* But if it be

Greg.in  
hom:

so,

Can. 2.15.

Ezra 7. 26.

John 3.75.  
Chrysost.  
Theodo.

so, that nothing can prevaile with these notwithstanding  
 men, and that they will needs leave off thonght  
 to be *Daughters of Ierasalem*: then hee who  
 is not onely a charge given to forewarne me  
 them by word, but in the fifteenth verse straunge  
 there follows an attachment. If I charged  
 will not serve, then take us the *Foxes*, that in whiche  
 destroy the vines, must follow: If *Aarons* my  
 rod cannot sway, *Moses* must sting: For w  
 ches are to be beaten with a staffe, & Cum  
 min with a rod. Whosoever wil not do the  
*Law of thy God*, & the Kings law, let him  
 have judgment without delay. S. *Basil* saith  
 that a Magistrate is *σοταρης* without  
 bowels and compassion, who suffereth  
 disorders in the Church unpunished.  
 Divers questions beginning onely to  
 rise betweene the Disciples of Saint John  
 and our Saviour, holy writers have this  
 obseruation, that God in his wisedome,  
 did suffer the death of Saint John to ha  
 sten, that there might be no scets nor di  
 vision in the Church.

Very loth have I ever beeene, to be  
 scene at any time to meddle in these  
 troubles of the Church, and therefore  
 (the Lord knoweth my heart) I speake

no

these not in bitterness, to exasperate any mans  
off thoughts against them. But in this case,  
who is offended, and I burne not? By la-  
mentable experience do I know, what  
strange and wofull effects, these disor-  
dered courses have brought forth. Divers  
in whose vertuous and lovely societie  
my heart hath often oyed; and some,  
for whom nature would cause a man to  
cry out (Would to God I had dyed for  
thee my brother) some of these have for-  
saken both friends and countrey; and  
others (men of excellent parts in humane  
learning) whereas they had purposed to  
take holy orders, by reason of these con-  
ventions, they fell away, and imbraced  
this present world. Therefore in those  
things which concern the glory of God,  
the peace and prosperity of the Church:  
*Optima legū institutio, ut non solum sint,*  
*sed et lati pareatur:* As it is a blessed  
thing to have begun well, so it is the  
crownē of glory to persevere in well do-  
ing, to persist by all good meanes, that as  
much as possible may be, from the Or-  
tides to the South seas, from the Irish  
Pale to the Western bounds, there may  
K be

Plutarch.

Divus Hi-  
la: li cont.  
Const. Au-  
gust.

be onc publique, perfect, and Christian  
peace amongst us: for feare lest as by the  
discord of the *Arrians* innumerable  
people fell away from Christianity to  
Gentilisme and Infidelity, so by reason  
of our discord, they never cease to fall  
away, as fast to Atheisme and impiety.

*Roes and Hindes.*

**O**F the Persons you have heard, now  
comes in the charge it selfe: where  
in first we are to consider the *Manna*,  
which is very sweet & proper. For being  
in the fields, and alluding to shepheards,  
according to the tenour of the *Cantick*,  
he doth charge by the *Roes* and *Hinde*  
of the field Why we should be charged  
by *Roes* and *Hindes*(such a strange kind  
of adiuration) & what is meant by this  
there is great variety of interpretations  
amongst all writers. In the original tongue  
*Tzeboah* and *Ailoib*, the Hebrew words  
they do signify *exercitus* & *virtus*  
whereunto the *Septuaginta* agreeing,  
translate it εν ταῖς συνάπεσι καὶ εν ταῖς ιπ-

nor is it a good. O ye Daughters, I charge you by the royal armies, and strength of the field.

Aponius in his fourth book saith, we are adiured by *Roes* and *Hindes*, for example sake, *Quod horum est amor ardētissimus*, because of all other beasts their loue in feeding, and keeping quietly one with another, is most peaceable and affectionate. *Per Hinnulos & Capreas*, that is, saith *Rupertus*, by the holy Patriarks, *Abraham*, *Isaac*, and *Jacob*, who in their generations were men of peace. *Thomas Aquinas* he expoundeth it by the holy Prophets & Apostles. *Lyra* saith, we are charged by *Roes* & *Hindes*, for that these Beasts are enemies to poison, and fellow-helpers against such as hurt them.

S. *Bernard* he adiureth by the holy Angels, who are as swift as *Roes* and *Hindes*. *Beza* (whose exposition is very good) he saith the Spirit of God doth call the very dumbe creatures to witnesse against stirrers in the Church. Some expound *Roes* and *Hindes* to be the chief theologicall verryues, adiuring us by our Faith, Hope, and Charitic. Others they

Aponius.

Rupertus.

Tho. Aqui.

Lyra:

Bei. Scr. 53

Beza.

Hugo, Car.

Hierom. in  
Pere a que  
ijs chara  
esse novit  
& amabilitia

Venerable  
Beda.

Plin. li. 8.  
c p 53.

Say we are adiured *amore quo tenemur*  
*sanc̄tis*, by that love and reverent dutie  
which we do owe to the Saints and re-  
verent Fathers of the Church. To be  
short, *Gregory*, *Gerrhan*, *Cassiodore*, *Am-  
broſe*, *Origen*, *Honorius*, *Anſelmuſ*, *Ang-  
elomuſ*, almost every Author doth differ  
in his exposition. So that as the Poet cri-  
ed out, *Quid clamem? quæ fata vocem?  
quæ numina poscam?* So all Authors are  
at a stand, and cannot tell, either in hea-  
ven or in earth, or amongst the creatures,  
what to call to witnessse, that they might  
sufficiently charge. But that they might  
be sure to make all men fearfull to stirre,  
or trouble the Churches peace, everie  
one doth adiure by that which in his  
leveral judgement is most forcible. A-  
mongst the rest, the exposition of vene-  
rable *Beda* is very significant and religi-  
ous: I charge you by the *Roes* & *Hindes*,  
that is, saith he, *per delicias agri*, by the  
soules and tender consciences of the ig-  
norant and simple people, they are the  
*Roes* and *Hindes* which we must hum-  
aſter, and ſtudie to take. And very fitly  
are they compared to *Roes* and *Hindes*,

because

because as *Plinie, Philostratus, and Solinus* writeth, they are most tender and fearfull of all beasts, affrighted with any noise, checked with the least foile, turned out of course with the cracking of a stick, presently make head another way, and when they are once out of their wonted walke, *Erranti in via, nullus est terminus*, they run they know not whither, even to their owne death. Such is the nature and disposition of common people, soone stirred up, quickly awry, sometimes running full head one way, on a sudden turned as much another. Therefore it is a servile course, and bewrayes a vaine and proud spirit for any, especially men of religion and understanding, to fit the fancies, and seek to winne unto themselues the applause of cōmon people. *Plato* in his Common-wealthe forbids men to range up and downe, to ring away other mens Bees: yet the only glory of some men is, to get flockers and followers after them, by ranging and gangling in matters of no importance. Surely as a weake and feeble braine followeth the waxing and waning of the

Solin. li. 3.

1. Sam. 25.

34.

A&T. 12. 2.

Plato de  
Repub.

Homer.

Isa. 65.7

Isa. 17. 12

Moone; so the brainsick humour of the multitude is subiect and pliable to every change and revolution. Whereupon Homer compares the disposition of common people to the standing corne, then comes a pufse, and blows it all on the one side; there comes another blast, and swaies it as much on the other side. It is a fit comparison made by the kingly Prophet: *It is the Lord that stilleth the rage of the Sea, the noyse of the waves, and the madneſſe of the people;* iumping therein with the Prophet *Eſay*, where the nature of the people is compared unto the billows πολυφλοιος θαλασσης, of the troubleſome and working Sea, that cannot rest. So easily set agog, so delighted with novelties, so full of alteration and change are the affections of common people.

In the 28 of the *Actes S. Paul*, whilſt the Viper hung upon his hand, he was a murderer; againe, the Viper shaken off in the turning of an hand, he was a God. In the third of *Ezra*, and the twelfth, the people wept, because they had no Temple: after, when the Temple was builded,

builded, then they wept as fast againe, because the glory of the second was not like the first. In the time of Q. Mary, there was lamentation and crying out, that Idolatry was set up, the Church polluted, and the Gospell taken away: afterward, when, through the great mercie of God, the Gosspell was advanced, and the light thereof did comfortably shine throughout the whole Kingdome, then they murmured, and cryed out as fast againe, that we had no Church, no Ministry, truth was wrapt up in Ceremonies, and all was Antichristian.

In the 19. of the *Acts*, *Demetrius*, and other subtil heads of the Tradesmen of Ephesus (meerly for their owne gaine) raised a great tumult, and getting the people together, cryed out, *Great is Diana of the Ephesians*; presently the people were carried with such a tempest of fury, that the Citie was all in an uprore, they ran and rushed whither they list in great confusion, much violence was offered, and yet at last, as appeareth in the 32 verse, *the most part knew not wherefore they were come togesber*. In like

*Nobiles qui-  
dam prae-  
cipui bujus  
regni me-  
cū egerunt,  
ANNO 1583.*

*a A Booke  
of discipline  
compiled af-  
ter the Ge-  
neva fashi-  
on by M.  
Knox and  
others, re-  
jected of the  
disciplina-  
rians, and  
termed a  
devout ima-  
gination.*

fort, not many years agone, divers perso-  
nages of great credit & countenāce(they  
& their predecessors being long sinceen-  
riched by the revenues of the Church,  
& fearing to lose thē) apprehending pre-  
sently the successe, inveigled many weak  
men, yong Divines, Tradesmen, Artifi-  
cers, & such like, & they all cried out, for  
the *Geneva Discipline*, & Scottish refor-  
matiō in the Church. The ignorant mul-  
titudē once stird up, the whole Land was  
in sects and tumults, the State was trou-  
bled, the Prince was disobeyed, good  
Lawes were neglected, by Libels, Pam-  
phlets, by concealments, by treacheries,  
by sundry soule disorders, violence & dis-  
grace was offered to many societies, and  
worthy callings in this Land; and yet I  
dare say, the most part never knew what  
they did desire: nay, I dare cōfidently af-  
firme, the chiefeſt and learnedſt Sectaries  
of those times, and even at this day, not  
(a) ſix of them did ever fully & ſoundly  
agree in the maine points, and manner of  
erecting this their Goddess Diana, this  
affected discipline and reformation. Yet  
behold and obſerue the effects. These

filly

silly *Rœs* and *Hindes* once stird up, they flockt together, and assembled in woods; they haunted private Conventicles in the night; they had secret Printers in every corner, the publique Congregation grew odious, the holy word and Sacraments were despised: at length they affirmed plainly there was no true minister in the Church of England, & so some fled beyond seas, others gave up their calling, lurking idly in other mens houses, seducing their minds, and wasting their estates. While these reformers thus ran their course, honest plaine men, simple people, beholding such parts taking and contentiō, seeing such acceptions of persons, & variety of opinions, they in their ignorance stood at a gaze: some fel away to the Church of Rome, others waxed neither hot nor cold, Atheisme crept in, devotion was laid aside, God exceedingly dishonoured, and the estate both of Church and Commonwealth very much defaced. I say no more of these *Rœs* and *Hindes*;  $\lambda\alpha\omega\mu\pi\pi'seue;$  πολυ<sup>θ</sup>εω<sup>θ</sup> εστιν ο μέλος.  
If then we regard the salvation of simple people, by rooting out of Atheisme  
and

Another  
book called  
Discipli.  
Ecclesiæ  
sacra ver-  
bo Dei de-  
scripts,  
corrected,  
altered and  
amended,  
about 1587

and superstition, if wee tender their peaceable and Christian life, who are ~~τροπεργόντοι~~, misled upon everie light occasion, then we must wholly lay aside all contention and difference whatsoe ver : with one heart, with one consent, we must all preach one and the self-same doctrine, all use the same Ceremonies, thereby to winne the people to godlinesse of life, and holy reverence ; and alwaies (in regard of their weaknesse) we must be shie and fearefull of stirring in the Church. The very Heathen have taught us discretion in this point.

Amongst the wise Grecians, the difficult points of their Religion, were never layed open to the discussing of the ignorant people, but closed up with silence. *Varro*, that notable and learned Writer, removed those bookees which he wrote touching the deepest questions and mysteries in Theologie, from the sight and knowledge of the multitude; *Scholis vero ac pariesibus clausit*, hee reserved them private to the learned Schooles.

Above all others, the holy Apostles, and

Aug. de ci-  
vit. Dei. li.  
4. ca. 31.

Aug. de ci-  
vit. Dei. li.  
6. ca. 5.

and ancient Fathers of blessed memory, were so chary in this point, that if any doubt arose, if any question or contro- versie fell out among them: they did not by and by set forth bitter Invectives and seditious Pamphlets, they did not put up clamorous Bills to Temporal Courts, they did not creepe and crouch to Lay-men, for the bolstering and bearing out of any disorders in the Church, they did not haunt and trouble Christian Princes, with bold and unadvised petitions; but as we may see by the Apostles, *Act 15.* a matter of great consequence, was orderly and lovingly discussed at *Ierusalem* (the Schoole of the Prophets) and so peaceably ended by the chiefe and most excellent Apostles. This pre- sident and worthy example was truly followed by *S. Hierome*, by *S. Augustine*, by *Chrysostome* and *Epiphanius*, by the good Bishop of Alexandria, in the time of *Arrius*, by *Theodore*, who sent privately to *Paul Patriarch of Constantinople*: thus they conferred peaceably together, they wrote privately one to each other, and so (never making the people

A.D. 15.

Niceph.  
eccles. hist.  
lib. 8 50.  
Paulus  
Diaco,

Heres baci  
in Psal. 23.

people acquainted) doubts being resolved, and controversies ended, every man did rest satisfied in his obedience, and went peaceably on in his several calling. These holy and grave men considered well, that the soules of the ignorant people were precious, their minds like *Ros* and *Hindes*, easily misse-carried, soone stirred up, and quickly driven from their wonted layer; therefore as the good Shepheard in the 23. Psal. they fed them *peaceably in green pastures*, they led them not unto *torreis*, to troublesome whirl-pooles, but *con' uerta avenas*, to the waters of rest; and, as the originall doth infer, to the sweet streames that *runne quietly*.

### *Stirre not.*

**T**He substance of this charge is double: First, not to stirre in respect of the danger. Secondly, not to waken, in regard of the Spouse, who is fallen asleep, and peaceably taking rest. It is dangerous to stirre, for that a rent or schisme

Schisme in the Church, is like a wound in the soule, or a great breach in the Sea, there is almost nothing able to close it up againe. Howsoever at the first it seemes of small reckoning, and of no importance, yet it never shews it selfe at the beginning in the right colours, but *crescit eundo*, it creeps on and gathers strength; and we shall never reade that the primitive point of any Schisme, did ever rest, or stay it selfe, untill it came to a full period of plaine Heresie. *Nullum Schisma non sibi aliquam postea configit heresin.* Of one little spark is made a great fire. Arrian his heresie, it was but a spark (as Nicephorus doth write) first raised by one Alexander Bancalis, because another was preferred before him: yet this spark set Asia, Africk, and Europe on fire, and so poysoned the spawne of the Church, in the flourishing spring of worthy Constantine, that even to this day it never recovered the losse againe.

Mahomet that Antichristian Infidell, first beganne his sect with a few followers, and because Heraclius  
the

Hiero. Eccl. 11.32.  
Niceph. Ecclhist. I li.8.ca. 5. " Cassiod. M. 1.cap.12.

Cario. an. dom. 641.

the Emperour let him runne on , neglecting him as not worthy to be defeated ; shortly after , under colour of his Religion , he over-ran Asia , defaeced the East Church , subverted the glorious Empire of Constantinople , and so continues to this day the scourge of all Christendome .

Sleidam  
Bellum ru-  
ficanum  
absumit  
Germanorum  
150000,  
uti est in  
vita Cle-  
mentis Rom  
Pontif.

Bullinger.

Admoniti-  
on.

Did not the *Anabaptists* of late yeates 1525. even of a small sparke raise such a flame in Germany , that growing at length to parts taking , by the base multitude , Temples and Cities were set on fire , banishment and proscription inflicted upon the innocent , and at length a butcherly massacre made of fiftie thousand people , slaine at one time , and an hundred thousand Christians murdered at another . They began with the Bishops and Clergy , but they ended with the deposing of Civill Magistrates , and destruction of the people .

The ground and primitive cause of all the contentions raised heretofore in our Church , was at the first a small discontentment , a matter of privat grudge , a little sparke : but by a bold admonition given

given at that time to the high Court of Parliament, it awakened all England, and set a number of tongues and pennes on fire (not with such fire as fell on the Altar, and sanctified the Sacrifice) but with the fire of bitterness, schisme, & contention, which could never yet be thoroughly quenched to this day.

From this spark as from *Hydra*, what a number of poysoned heads sprung up, Anabaptists, Brownists, Puritans, Catharists, Atheists, the Familiie of love, and such like? And notwithstanding those worthy and learned men, who fled in Q. Maries time (as *John Bale*, *Richard Cox*, *John Parkehurst*, *William Barloe*, *Alexander Nowel*, *John Jewel*, *Edwin Sands*, *Edmond Grindal*, and very many more) maintained the government of the Church of England, used in their holy Assemblies the forme of service, and order of Ceremonies which were established in King Edwards time, and ratified againe by good Q. Elizabeth; yet behold, contrary to the judgement and course of these learned and holy men, what strange, what fierie, and stirring

a Cartwright  
Admonitio.  
Supply to  
the Parlia.  
56.

b Hacket  
executed.  
c Festi dies  
sunt comode  
abolendi.  
Schismatics  
in Berry.  
d Defended  
openly in the  
University.  
e Mart. in  
1. Adm. pa.  
25.

f Knox to  
the Com.  
munity fel.

g Buccb.  
de jure regi  
ni pa. 6 i.  
h Scottish  
Presbyterie  
in prison at  
this day.  
i Mart. jun.  
Mart. Senj.  
or.

ring conclusions were raised. That  
(a) the choise of Ministers should stand  
upon the approbation of the people, and  
that they are all of equall authority: that  
the Church government was utterly  
unlawfull and Antichristian: That the  
Article of our Faith, touching Christs  
descention into hell was foisted into the  
Creed: That the (b) Lords Prayer, by  
our Saviour himselfe commanded, was  
not to be used: That no (c) Holiday  
might be observed, but onely the Sab.  
bath: That no (d) Father, or humane  
writer might be alledged in the Pulpit:  
That the book of Common Prayer was  
to be abolished: That all the Ceremonies  
of our Church were Popish and to be  
swept away: (e) That the calling of Bi.  
shops was an Antichristian and divellish  
hierarchie: (f) That reformation of Re.  
ligion belongeth to the Communalty:  
(g) and that the people are better then  
the King, and of greater authority: That  
(h) the Presbyterie, and not the Prince,  
was to be supreme Governour in mat.  
ters Ecclesiastical.

This sparke, what a number of (i) se.  
ditious

ditious booke, biting Libels, and slanderous Pamphlets did it raise? This sparke amongst our selues, what heartburning, what boyling & secret grudges (by the neglect of some, and applauding of others) did it breed? This sparke amongst great Personages, what palpable Hypocrisie, what foule Sacrifedge did it cause to bee committed? This sparke, what a gap did it open, and what way did it make into the hearts of many men, first to doubt of the truth, and so after to be wonne to the Church of Rome? Amongst the *Roes* and *Hindes*, what disordered Conventicles, what prophane actions, what secret whisperings, what vile treacheries did this sparke procure? Townes, Cities, Universities, the whole Land was on flame with this sparke:

In the peaceable estate of any Church, to renew any old point of heresie, to set on foot any new opinion, any schisme, or intricate question, it proves like the cloud that *Elias* saw: at the first his servant looked and hee saw nothing; by and by hee bad him looke againe,

L and

Mart Pro-  
te Marini-  
nus Ep st.  
His Epito-  
me.  
may any  
worke?  
Bishop-  
ricks spoy-  
led, di-  
membred.

In Lon-  
don.  
Ipswich.  
Couentry.  
Cam-  
bridge.

1 King. 18.  
44.

and it beganne to arise as big as a mans fist, at length it couered the whole skie with darkenesse, and immedately there followed a storne. In like sort the most dangerous heresies that cuer were, at the first they haue beene raised of a small matter, and seemed nothing, but in the end they haue shadowed the face of the Church, and caused immeasurable bloud-shed. Nay, it is to be obserued, in the course of all ages and times, that the greatest Monarchs, and most flourishing Kingdomes of the world, haue never receiuued such fearefull blowes, and unexpected down-fals by open and forraigne enemies, as they haue done by stealing innouations, and secret treasons, first raised by Sects and Heresies in Religion. There is nothing doth so knit together the hearts of men, as the band of Faith: againe, there is nothing doth cause such deadly hatred and mortall hostilitie, as difference and discord in Religion. In a word: Dissention is the ordinary gate wherat destruction entereth in. The destruction of *Ierusalem*, it first beganne with the ciuill discord of *Simon* and *Elyazar*:

zer: By the dissencion of the Christians in the East Church, the Turkes first entered into Hungary. And so generally discord hath euer wrought the translating of Kingdomes, and finall desolation. Therefore beloued Fathers & Brethren all, I humbly beseech you in the name of the liuing God, *Submit your selves so al manner ordinance of man, for the Lords sake:* euery man stand fast in loyalty and faithfull obedience, goe peaceably on in that calling wherein God hath placed you, cease to be contentious, and with an humble spirit striue to walke before the Lord in truth, and with a perfect heart. That so the God of consolation and peace, who hath planted amongst us the Gospell of peace, and hath set ouer us a religious King, a louer of peace, & hath settled in his dominions a ioyfull peace, may giue unto his Spouse, and grant unto his Church, loue, unitie, and a perpetuall peace, for his owne name and glory sake.

<sup>1</sup> Pet.2.13  
Tit 3.1.  
<sup>1</sup> Tim.2.1.  
Rom.13.1.

## Waken not:

Cant. 8.9

The second part of this charge, is, not to *waken* Christs Spouse, for iealousie is cruell as the grave: and if any man be so hardy and bold as to waken his *Love*, it shall surely be revenged. In the 54. of *Esay* and the fift, as Christ is there called the *Husband*, Hee that made thee is thy *Husband*, euен the Lord of Hosts: so *Reuel.* the twentieth, & the ninth ver. the Church is the Bride or the Lambes wife, and here very graciously hee vouchsafeth to call her his *Love*.

There is much adoe, many grievances ere Lovers be united: the Church of the Iewes was 480. years under the persecution of *Pharaoh*, and vexed by the Gentiles, or ever it came to enioy peace and prosperity under *Salomon*. The Primitive Church was 300. yeeres militant under ten grievous persecutions, or ever it came to be dormant under *Constantine* the great. This Church of England

in times past, hath seemed to be forsaken  
of her lover, and often times since sun-  
dry broyles, many discontentments have  
falne out, or ever she might hope assured-  
ly to enjoy any quiet rest indeed She went  
about & sought him whom her soule loued,  
and found him not. But now as a Bride  
groome reioyced over the Bride: so hath  
God reioyced over this Land, and decked  
his Love with ornaments, in a most ex-  
cellent manner, shee is become glorious  
and of perfect beauty, her name is spread  
through the world, and other Nations  
doe taste and are satifed with the breasts  
of her consolation.

If wee wisely consider, and call to  
remembrance the bloody Massacres of  
France, and difference of Religion still  
thereto : the wearisome broyles of Flan-  
ders, and unsettled estate of the Church  
amongst them : If wee set before our  
eyes the high indignities offered here-  
tofore in Scotland, to our most worthy  
and religious King James, the sudden  
and sundry mutinies and uprokes ever &  
anon rising from their Presbyteriall dis-  
cipline: the unstayed and discontented

Cont S.2.

Ez ch. 15.

The Kings  
Mairetie  
(surprised at  
Rutbiven,  
1584.

The Kings  
Mauifie  
besieged at  
Swiveling,  
enforced to  
take the Ca-  
stle, and in  
the end to  
compound  
for his safe-  
ty.

Ovid.

Homer.

carriage, the poore and despised estate of such Church-men as first hoped, but now cannot with any reuerend gouerne ment rule therein, then must wee needs confesse, happy are wee in our settled peace, and most blessed in the godly pro sperity which we enjoy.

This prosperitie, this rest of the Church, under *Salomon* then, and such like noble, wise, and religious Kings at this day, is compared unto *Sleepe*, and out of this sleepe, the Church may not be wakened. For throughout this whole Song, Christ is never said to haue slept with his Spouse, neither is there at any time mention of sleep, but presently (as in thre sevall places) followes this Charge; that no man waken.

There is one kinde of sleepe, which is *Mortis Imago*. *Homer* calls it *Σανάδης*, deaths Brother, or a dead sleepe: Saint *Paul* in the sixt to the *Ephesians*<sup>18</sup>, he termes it the death of sinne, *μερικός θανάτος*, the spirit of slumber: The Church of *Sardis* in the third of the *Revelation*, is said to be in this slumber. Our Church also was supposed to haue been in

in this sleepe, and thereupon those Good  
men, Vaux, Piercy, and Catesbie, resolved  
to take punishment of the wickednes of these  
times, & to waken us. But howsoeuer the  
spouse might sleep, her heart was waking,  
the prayers of the Saints continually cry-  
ing, keep the mercy of the Lord making,  
so that though we slept, the keeper of Is-  
rael did neither slumber nor sleepe: Hee  
opened the eyes and wakened the heart  
of his chosen seruant, to doubt of the da-  
nger, discry the plot, & to preuent the dead-  
ly Blow. He is deliuereed, the Lord is mag-  
nified, they are fallen, we stand upright, &  
blessed be the God of our saluation.

O fearefull  
wakening.

Cant.5.2.

There is another kinde of *Sleep* which  
is *Ros Naturae*, the sweat of the dew of  
nature: of this sleep the Physicians say, it  
is the repast of the body, & the greatest  
comfort in nature that may be. Such a  
*Sleep* is this of the Spouse, *ex rore divine*,  
the dew of heauen hath fallen upon her,  
he hath giuen his beloued *Sleep*, & *sacra  
silentia somno procurat*: he commanded  
silence in her holy *Sleep*.

Bernard.

God forbid I should come hither in  
the name of my God, and stand here be-

Verses

4

5

6

Psal. 4.9.

fore his holy and honourable presence, to wound my conscience, by deliveriug an untruth, or by blanching of sinne and corruption, to dishonour my holy calling. No. *visit Ichovah*, the Lord knoweth my thoughts, I speake the truth (as I conceive) from my soule, to the glorious praise of our everlasting God, and to the great comfort and incouragement of all that heare mee. As it is in the former part of this Chapter : *Christ hath now brought his Spouse into the wine Cellar, he hath stayed her with flagons, and comforted her with apples, his left hand is under her head, and his right hand doth imbrace her* : that is, satisfied in great measure, both with temporall and spirituall blessings, she doth rest in great prosperitie. *She hath laid her downe in peace; & taketh her rest, for now the Lord hath made her to dwell in safety.* O let us praise the Lord for his goodnesse, and never bee ashamed, to declare the wonders, and to publish the blessings which he hath brought upon us this day. Our eyes doe see them, our thoughts must needs acknowledge them, and

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our enemies (we find by late experience) with secret and great malice doe envy them. Give mee leave therefore ( I humbly beseech you) euен for the glory of Gods blessed name (whose exceeding mercy wee are bound to acknowledge) and also for a testimonie of our own private duties, to make some relation of those benefits which wee enioy by the blessed governement of our gracious Soveraigne, whose happy and ioyfull entrance into this Kingdome we doe celebrate this day.

Euripides.

It is a plaine, but an excellent principle, *ἀλέκειν μη μαρτύρων, ἀπέχειν μη επιχειρεῖν.* Let him never take upon him, nor desire to rule, who hath not first learned to obey and to forbear. It is well knowne unto us all, sundry times hath the quiet state of this Realme beeне disturbed, much huriе huriе raised, many treasons brued, practising & procuring the death of our former *Queene*, pretending somewhat, some title and interest unto the Crown; but behold, notwithstanding the apparant truth of his Maiesties title was openly knowne to all the states in Christendome,

*Forbearance**Succession.**Issue.*

dome, and that long before, hee might haue procured strong meanes to haue inuested himselfe with the honour and possession of the same : yet still did hee patiently abide the Lords pleasure, as one who truely feared God : hee neuer combined with *France*, nor complotted with *Spaine*; he neuer stirred up either Subject within, or forraign power without : but that which is yet very ioyful to remeber, and seldome performed of naturall brothers in one family, two mighty Princes, good *Queene Elizabeth*, and our blessed King, most amiably they did loue and liue, and (as it were in one Land) peaceably raigne together.

When God had ended her dayes in peace, after many distracted feares whether with the hearts of all beganne sodainely to be perplexed: how blessed were we in the present succession of the crowne: the happy governmēt wherof, did calmly come in, and peaceably arise, as after a short night, the cheerefull and faire morning Sunne shine.

How secure is now the State, in the undoubted appearance of blessed *Issue*? a stay

to

to the land, and comfort to euery good  
Subiects heart.

Blessed art thou, O Land (saith the Scripture) whose Prince is the Sonne of Nobles. In the royall descent of this imperiall Crown, the Rose is not onely sprung frō the Red & White, descended from the noble off-spring of both houses, Lancaster and Yorke (thereby most happily taking away all occasion of ciuill dissencion) but moreover, happy are we in our selues, and fearefull to other Nations, in the quiet & lawfull union of these kingdomes. Phantasticall humors did please themselues a while, and selfe-conceited heads haue vainely discoursed with idle similies against the ordinance of God in this behalfe: but (leauing the future succeſſe and further coniunction to Prayer, forbearance & time) in this one blessing we may plainly behold the extraordinary mercies of the Lord. For I am undoubtedly perswaded (next after the knowledge of Christ, and the true profefſion of the golspell) *this day, this day* I say, is now, and hereafter shall bee the most memorable and happy *Day* that in this Land

Prou. 28.

15.

Royall de-  
ſcent.

Union.

Land was ever commended unto posteritie these one thousand yeeres. Indeed the Conquest of *France*, hath title of renowne : but wee know well the possession thereof was gotten by bloud, kept with charge, and lost with dishonour. But by his Maiesties lawfull Succession unto the Crowne, that which the Great and deepe States men of England, forecast many hundred yeeres to compasse; that which by dint of sword, and much effusion of bloud hath often beene attempted; that which all the victorious Kings of England often desired, but never fully effected; that which the example of other Christian Kings, and the wisest Nations teach us; that which the very identity of place, language, condition, nature, soile, affinitie and all in themselves doe offer: the L O R D G O D, who is wonderfull in counsell, and excellent in workes, that hath he sweetly brought about: without present alliance in mariages, without tumult in warre, without wrong to any State whatsoever, *Israel & Iuda, Scotland & England*, are both one,

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the secret and wise ordinance of GOD hath so settled it: O let the consent and mutuall loue of both nations peaceably confirme it, and GOD in his mercy and goodnesse seale it fast for ever.

Since his MAIESIES happy entrance into this Kingdome, how well is the whole Common-wealth eased and disburthened of the continuall and troublesom *charge* of our wonted Irish expeditions?

How Christianly are appeased the unchristian and bloody spoyles, frequent robberies, and inhumane murthers daily committed betweene the Spaniards and us?

Most godly and amiable is the confederate league concluded with our bordering neighbours round about us. To subdue Nations, and enlarge kingdomes by conquest and bloud shed, to wicked and tyrannous Princes it seemes great glory and felicity: but by good and Christians Kings warre is never sought, but enforced by necessity. *Felicitas maior est vicinū bonum habere concordē,*  
*quam*

*Irish expedi-*  
*tions sea-*  
*sed.*

*Spanišh  
broy is ap-*  
*peased.*

*confederate  
league most  
Christian.*

*Malis feli-*  
*citas, bonis  
necessitas.*

Aug.de  
civit.dei.  
lib.4.15.

Ilsocrat. ad  
Nicocie.

Faithfull  
Counsellors.  
Learned  
and uncor-  
rupted  
Lawyers.

Reverend  
Bishops.

Gospell estab-  
lished.

*quam vicinū malum subiagare bellante:*  
It is greater honour & felicity to retaine  
the loue of a good neighbor concording  
in peace, then to continue the secret ha-  
tred of an ill neighbour subdued by  
warre.

The wise Orator saith: *οὐ μελοθεῖσαν,*  
*χειρίσσωται,* καὶ παρνικῶται *απείρων*  
*κηδυάτων εἰσιν.* Faithfull & wise counsellors  
are the most profitable & worthy trea-  
sure, which any Prince inioyeth. And is  
not the Common-wealth furnished with  
as noble, faithfull and wise Counsellors of  
state? as learned, stout, uncorrupted  
Judges? & worthy Lawyers? as reverend  
Bishops, shining in their liues & learning,  
as euer age afforded? al these (through the  
milde and wise gouernment of a gracious  
King) retaining their former dignities,  
and faithfully performing their duties  
both to God and to their King?

Is not the *truth of the Gospell*, most  
peaceably established, and carefully pro-  
fessed, with such reverend and constant  
joy in hearing the Word, & frequenting  
of prayer, as giueth example to all the  
Protestant Princes of Christendome? To

see

see the populous court of a mighty King,  
as peaceable, well giuen and religious, as  
the well ordered family of a priuate  
mans house, what Christian hart wil not  
joy to heare it, & who can but magnifie  
the God of heauen to know it?

The sacred bands of holy mariage, are  
they not tenderly kept, bighly esteemeed,  
& haue they not beene solemnly graced  
in Court, to the imitation of all the  
Land?

Euery great Citie and incorporation,  
and every part of the Land, is it not re-  
plenished with godly and learned Preach-  
ers, trained up in the Vniuersities, able  
in some good measure to teach, rebuke,  
and exhort with good discretion and  
judgement? What so is wanting and de-  
fective herein, such hath beene his Maies-  
ties Princely zeale, that he hath referred  
the care thereof to special Committees,  
that with all conuenient speed, *Wales*,  
*Ireland*, and the *Northren Borders*, might  
bee supplied and planted wirth learned  
and religious Teachers.

Henry Jacob in his seditious Epistle de-  
dicated to the King, is not ashamed to  
affirme

*Marriage  
honoured.*

*Learned  
and Godly  
teachers.*

*Conference  
at Hampton*

*Hen. Jacob*

Ceremonies  
godly and  
approved.

T. C.

affirme that the present ecclesiastical orders are more friendly to Papists, Liberines and Atheists, then to the sincerity of the Gospell : another also of the same ranke, sets it downe, that wee may better conforme our selves in orders and ceremonies to the Turke, then to the Papists. What a strange and dangerous position is this ? O where is discretion and pietie, where is Christian love and holy moderation? Seeing the doctrine is sound and good in the chiefe & maine points of salvation, why should any man speake so unadvisedly in matters of lesse importance? Alas, we also are bound to pray for you, to shew you the right way, and woe be unto us, if (as men pleasers) we shall speake against our own knowledge, or that others should bee constrained to subscribe to that which is not consonant with the truth of God. Heare therefore, and as a wise and understanding people at length bee satisfied. For, undoubtedly the Ceremonies of the Church, and especially the use of the Crosse, so much excepted against this day, as the Standard

Christi

Christ's honour, hath cuer bee[n] aduan-  
ced, and borne aloft in the eyc of the  
Church, to the comfort of all good  
Christians, by the whole troope of the  
blessed Fathers, the Chariots and horse-  
men of Israel. And generally those Cere-  
monies at this day used in our Church,  
they are in themselves indifferent, in  
number few, in vse decent: They are  
peaceable in regard of conformitic,  
reuerend to breed deuotion in the peo-  
ple; and for continuance, these one  
thousand five hundred yea[rs], uncon-  
troulable. They are consonant with  
the Scriptures, the exposition whercof,  
is confirmed by the judgement of the  
ancient Fathers of the Primitiue  
Church; approued directly by later  
Interpreters, defended soundly by new  
Writers, discussed by kingly confe-  
rence, agreed vpon by Nationall con-  
fession, established by highest authoritie,  
settled and made good by the appro-  
bation and iudgement of other neighbor  
Churches, as appeareth plainly in the  
confessions and severall Articles of  
*Helvetia, Boheme, Ausburge, France,*

*The use of  
the Croffe  
approved by  
Origen in  
Psal. 38.  
Basi. de  
Spir. sanct.  
cap. 37.  
Chy. tom.  
2. hom. 55.  
in Mat. ca.  
16. Hier. li.  
3. in Ezecl.  
Aug. Tract  
55. in Ioh.  
& de ver-  
bis Dei.  
Ser. 18. &  
53. Greg.  
Mag. in li.  
3. in Job  
ca. 33.  
Ambr. li. 2.  
cap. 7.  
and other  
many.*

\* *Helvetica*  
I. art.  
Boh. 26.  
15. 18.  
Aus. art. 4.  
Fra. art. 33.

Fland. art.  
32. Sax. art.  
20. Sweu.  
cap. 4.

Sabbath.

### Flanders, Saxonie, and Sweveland.

It is a grounded principle, approved by the learned Divines in all ages: *In iis rebus in quibus nihil statutum certum Scriptura divisa; nobis, populi Dei & Christiani Principiis iura tenenda sunt.* In those things wherein the Scripture bath set downe no certaintie, the Laws of the Christian Prince, and of Gods people are with all obedience to be imbraced.

To proceed in this peace and prosperity of the Church concerning the Sab. bath: How generally it is observed, how religiously sanctified, even in this great and busie Citie, wherein the streets may often bee scene in a manner desolate, and few stirring upon the Sabbath, in the time of divine Prayer and Preaching? The painfull preaching frequented with infinite Congregations, and mighty assemblies in this famous Citie; the diligent and daily Prayers, the devotion and thanksgiving, the readinesse and attention in hearing the Word of God both preached and read even in this place where I stand,

stand, doth witnesse what I say. O how faire and blessed a thing it is for a Christian King to heare and know , all the inhabitants of his Dominions , to bee assembled upon the Sabbath, to be knit together as one man, praysing , singing and rejoycing in God, all their Prayers well neare at an instant as the flame of a thousand mountaines , ascending aloft, and piercing the very heavens!

And is it not as lovely to behold, all the people of these Kingdomes, with obedience to Law, and love to their Sovereigne, to go peaceably on as birds in the Spring , busied everie one in their severall callings , and all the weeke long chearefully following their vocation ?

Hath not the Lord crowned yeare after yeare with his blessing , the land giving such increase, that notwithstanding there bee at this present , in this Citie and Suburbs about sixe hundred thousand living soules , yet they all are wel and plentifully fed, and al the people throughout the Land waxing warme and wealthy , sit peaceably under their

*Industry of  
the people.*

*Plenty*

Iosocrates.

Vines, taking their pleasure and recrea-  
tion? Σημεῖον ἐστὸ καλῶς βασιλεὺς, εἰν τῷ  
ἀρχαὶν δέ τις εὐπορεύεται καὶ σωφρονεῖται  
καὶ οὐκοῦν: It is alwayes an assured and  
good signe of excellent government,  
when the people of any kingdome do  
grow more wealthy, and become more  
civill and religious.

Good laws.

What excellent and godly Acts  
stand in force for the wise ordering  
and comfortable relief of the poore?  
What straite and holy Canons or-  
dained, for the religious proceeding  
in all matters Ecclesiastical? What se-  
veritie is openly pronounced, and what  
punishment daily executed upon cor-  
rupt Officers and Pollers of the peo-  
ple?

Mercy.

Hath not Mercie triumphed over  
Iustice, and compassion to forgive (the  
perfect note of true Christianitic) shew-  
ed it selfe abundantly in pardoning sun-  
drie offences, and sparing the lives of  
dangerous and hatefull Traitors?

Democri-  
tus.

Feare admits no securitie: οὐ μάλιστα  
φοβουσται, πάντας φοβήται, whom all men  
are afraid of, such a man stands in  
feare

feare of all men. And therefore like a wise and right Christian Prince he doth not build his safetie upon strength and power, but upon the mercy of God, upon *Princeely Affability* with his Nobles, and upon the love and faithfulness of his Subjects. Doctor Hill, & other Papists, Jacob & other Sectaries, they slanderously avouch that their persecutions are many, and their afflictions very grievous; and yet behold, al dissension in Religion, hath beeene always laboured, and is still sought, by all forbearance and gentle meanes to be appeased: yea, towards all men in generall, *the government is sweet and milde*, and himselfe in his private nature so loving and compassionate, that as *Theodo.* he seeketh to binde men unto him, not by terror, force, and compulsion; but by loue, bountie, and religion. Vnquiet, troublesome, and seditious Spirits will never cease to murmure and complaine: but the point is, *Non qualia, sed qualis quisq; patiatur;* not what manner of things they are which we suffer: but with what courage and constancy we undergo them.

Affability.

Milde go-  
veremens.

Ambr. de  
obi. Theod

Aug. de  
civit. Dei,  
li. i. ca. 8.

Peace.

virtue re-  
warded.

Since his blessed reigne do not our hearts secretly tell us, that we feele and daily taste of joyfull *Peace*, a Christian *Peace*, an honourable *Peace*, sought by mighty Kings, and imbraced by forraine Nations, as in the dayes of *Solomon*?

Is not true *Nobilitie* honourably respected? *Virtue* and well-doing chearefully rewarded? *Holy men* and discreet daily advanced? the *Revenues of the Church* lately confirmed: and divers *Foundatiōs of Religion*, already laid, as in the glorious reigne of great *Constantine*? The Lord is God, the Lord is God, and who is such a God as our God? O wretches, and unthankfull men that we are, we know not our owne good, we weigh not the sweet mercies of a kinde and gracious God. For in these and many other respects, which are most apparant to the view of all men, I assure my selfe that his Royall Majestic ( whom the Lord protect with his mightie hand, long to reigne over us ) is now, and shall bee for ever renowned amongst the most famous Kings that ever lived in the world: and that the Church and

Com.

Common-wealth of England, so happily governed by his Highnesse, is now at this day the most Apostolike and flourishing Church, the most Religious Court, the most peaceable and upright State that is in all Christendome: Howbeit, when Prince and People, when Nobilitie and Clergie, when all estates and degrees do thus godly and peaceably go on, enjoying such blessed hap-piness, such quiet and repos'd peace; would not the Sunne be abashed, and the powers of nature danted, that Christian men, and especially such as are devoted unto God in sacred and holy Orders, some professing great holinesse and iustericie, others much purenesse and singularity, both these should never cease to disturbe and waken the Churches peace? Surely it is the Lord that giveth his beloved sleepe: and this sleepe, this prosperitie of the Church and Commonwealth, it is a blessing inestimable unto his people; therefore when he vouchsafeth to give rest, no man ought to waken or stirre, *Vnill shal please, and that is Never.* *As Vnill, it*

*Vnill.*

is plainly Never, Genes. 8. The Raven returned not untill the waters were dried up, that is, Never, Matth. 1. 25. Joseph knew not the blessed Virgin, untill she had brought forth her first begotten, that is, Never. Never, never let any man waken the blessed Spouse.

### The Conclusion.

B

Y

E

for as much as the person, from whom this commission is directed, is the Metropolitane and great Shepheard of our Soules, Christ Jesus: the Penner of it, the holy Ghost, the heauenly Secretary: seeing he vouchsafeth to call the Church his Love, the deepest of all the affections: her peace compared to Sleep, the sweetest comfort in nature: seeing Christ Jesus himself, most wise, loving, and fearefull, is not content to perswade, but vehemently to charge, and yet the attributes applied most sweet and kinde, Daughters for Loue; Ierusalem for Peace: seeing the Charge

Charge it selfe is so straitly given, not  
once to stirre, and in no case to waken; the Date so plainly set downe, that is,  
must be *Never*, according to the tenure  
of my Text: in the person of Christ  
Iesus, I adjure, and solemnly charge; I  
charge by the holy Patriarkes, *Abra-*  
*ham, Isaac, and Jacob*, who in their ge-  
nerations were men of *Peace*: I charge  
by the holy *Apostles*, who haue com-  
manded us to keepe the unitie of the  
Spirit, in the bond of *Peace*: I charge by  
the holy *Angels*, whib at the birth of  
Christ did sing *Peace*: I charge by our  
*Faith, Hope, and Charitie*, which are  
the fruits of *Peace*: I charge by that  
obedience, due both to the Civill Magi-  
strate, and spirituall Governor, who  
are by all good meanes to preserue and  
maintaine *Peace*: I charge by the dumb  
beasts of the field, who shall take revenge  
upon the disturbers of *Peace*: Lastly, I  
adjure and charge by the *Soules of the*  
*ignorant and simple people*; the least  
whereof a thousand worlds are not able  
to redeeme, that no man despise the  
voynce of this great Shepheard, this  
double

double and thre-fold charge, which concerneth the flourishing and happy peace of our countrey, the prosperitie and peaceable rest of the Church; the being, living, and well being of us all.

Whosocuer hath any true taste of religious heart: whosocuer hath any respect to the honour of his name, and regard of his posteritie: whosocuer hath any dutifull affection to his Prince and Countrey, let him pray rather that his tongue may cleave to the roofe of his mouth, and his right arme wither from his body, then once to be accounted amongst the number of those, who will be scene to stirre in so well governed State, to waken so blessed rest of the Spouse, to discontent the religious heart of so gracious a King, and to blemish the glory of so renowned a Commonwealth.

Ah Lord, what estate of Church or Commonwealth, did ever in this world attaine unto perfection? ο ζει τοις βερτοῖς φίλος, whose deserte and wisedome could ever content all humours wherein have not the most Noble and Christian

Christian Worthies of the world bee[n]e sought one way or other, secretly to be wronged? and who knoweth (touching these late and grievous treasons) why the Lord hath suffered evill counsell to be undertaken, and with such malice and bloud to be pursued?

Vndoubtedly, First, it may be thought to this end, that all the people of this Land, and everie one here present, might take heed how we forget our loving God, in the daies of our prosperity, that we might learne to stand fast upon the Lord, as upon Mount Sion; to relie on his love, as the centre of our life; in all dangers to flic unto him, as a bird doth unto the shady hill for safetie, that so both heart & tongue might acknowledge his goodnessse, and as a flood into the Sea, send thanksgiving to so deare a God againe.

Secondly, *Permitit Deus, quod nemo impunè committit*: God suffereth evill and wicked men for a time, expecting their repentance, and looking for their conversion: but if they perfist, and become as *Pharaoh* was, hardened in their bloud-

August.

Ps. 16.

bloud-thirsty cructie, then the Lord even for his owne glorie doth suffe them to play upon the booke, and danc in the snare, till at length it might be knowne to all Nations and Kingdoms round about, that when it comes to the very point, the Lord will rouze himself like a Giant, and turne all such practices upside downe; but will deliver his chosen, execute iudgement upon the wicked and the ungodly shall be trapped in the works of their owne hands. Therefore let neither Prince nor people be dismayed and cast down with traiterous and fawfull rumours; but let his sacred Match comfort his heart, raise up his spirit, and walke cheerfully upon the invincible hope, and assured experiance of the Lords fore-passed loue, let him hold fast by God: and assuredly, height and depth, edge and point, shall fall and lie before him, all his crosses shall afford him joy, his enemies advantage, and his account shall cheerfully be cast vp to another world.

Lastly, the Lord hath suffered evill counsell thus farre to prevaile, that every

private

private man, who lives in peace and safe-  
tie, might consider and weigh, what a  
grievous burthen it is to sway the Scep-  
ter of a Kingdome, how the Kings life  
is hunted after for our sakes; for the hap-  
piness which we enjoy, how He and  
his Nobles are in continuall danger, how  
(not for himselfe) but for us, for us it is  
that *He and his Posteritie* is pursued  
with such deadly hatred: yet notwithstanding  
the Lord stands close unto  
him, he hath fastned the crowne upon  
his head, and settled the Scepter in his  
hand: maugre the crueltie of all his  
enemies, and the rage of the devill him-  
selfe, he will have all the world to see  
that he hath set him up to be the onely  
meanes both of establishing our happy-  
nesse enjoyed, and also of discovering  
our danger escaped: that so, when all  
the people of this Land shall plainly see  
how the Lord hath set his delight up-  
on him: how from the very cradle he  
had lapped him in the bosome of his  
armes, how hee hath puld him out of  
the jawses of death, from *Peyson rea-*  
*ding to bee taken, from Murthering*  
at

at an instant, from the *Lake of fire*, ready to be kindled : we and all his Subiects, might be moved to love him with a dutifull and entire affection , to pray for him, as for our owne soules, to ioy in his prosperitie , as the life of our wel. doing, to esteeme him in our thoughts, and honor him in our hearts, as a tender Father, beloved of God, the maintainer of Religion, the giver of Peace, the joy of his Subiects, the honour of all Christian Princes , and that with ioy and thanksgiving we might sing and shew this day, *God save our King for ever.*

Now therefore O Lord our God, who dwellest in the highest heavens,infinite in goodnessse, abundant in mercy, and glorious in praises, we magnifie thy name, and triumph in thy mercy, for that, still we do enjoy this happy day. Alas, of our selues, what is our King, and what are we his subiects, that from time to time thou shouldest so tenderly loue him, and so continually follow us with thy gracious and sweet mercies ? We know, O Lord , Riches and Honour, Peace and Prosperity, Life and Deliv-

rance

rance come onely from thee; Greatnesse  
and power, glory, Victory, and praises,  
they are thine: And what shall we render  
unto thee, our dearest God? Onely this;  
Before Heauen and Earth, before thy  
holy Angels, before all thy Saines and  
Seruants, here present in this publicke  
Congregation, we do bow our hearts,  
and the thoughts of our hearts unto  
thee, we acknowledge our own unwor-  
thiness, ascribing all our happiness, and  
this our late deliuerance to thy fatherly  
protection onely.

We are heartily sorry, and do secretly  
mourne in our soules, that for all thy  
kinde and unspeakable blessings, we can-  
not serue thee as we ought, nor loue thee  
as we would: but we intreat thy glori-  
ous Maestic, stirre up in us good desires,  
increase them more and more, crowne  
them with thine owne mercy, and we  
will never cease to sing everlasting prai-  
ses unto thy Name.

Deare God and eternall Father, be plea-  
sed, be pleased to confirme this goodnes,  
and to establish this thy couenant both  
with our King, and us thy people for  
ever.

cuer. For thy mercy sake , for thine  
owne glory sake , for thy Sonne Christ  
Iesus sake ; forsake us not, neither leave  
us, continue for ever our loving God,  
let us, and the remnant of our seed after  
us, be sealed up in thy mercifull promise,  
in thy gracious and everlasting love, and  
that through Iesus Christ : to whom  
with the Father and holy Ghost, be  
all honour, praise, and thanks-  
giving, both now and for  
ever. *Amen.*

**FINIS.**



## THE FOVRTH SERMON.

### The Agony of Christ.

L V K E 22. 44.

*At being in an Agony, hee prayed more earnestly; and his sweat was like drops of bloud, trickling down to the ground*



Though the whole course of our blessed Savieurs life, even frō the Virgins womb, were nothing else but a continual suffering, our salvation being then on foot, when hee was first persecuted in the Manger by Herod; yet the worke of our Redemption, was never thoroughly in hand, till the time grew on, at his passion did approach: *Frustrà*

Mat. 2.16.

N

iacitur

Pro. I. 17.

*Noluit de' o  
teneri ne de-  
rogaretur  
præscientiae  
plenitudo.*

Mat 26.38  
Mark. 14.  
35.

*a Circus in  
quo pale-  
stra vires  
suas exerce-  
bant.  
Isocrat. in  
Euagora.  
Eurip. in  
Troadibus*

*sacisur rete ante oculos pennatorum : In  
vaine, saith the Wise man, is the snare of  
the Fowler laid before the bird that hath  
wings. There were many plots laid, ma-  
ny practises used, to betray, and to in-  
trap our Saviour; but with the wings  
of his Deitie and Providence he soared  
from them all, till at length of his owne  
accord ascending Mount Olivet (after  
the celebration of the Sacrament, to  
pray and contemplate alone) he retired  
himselfe into the garden of Gethsemane.  
Whither as soone as he was come, the  
garden afforded him very small delight,  
for (as in a garden was first our fall, so)  
in a garden his Passion did end, and in  
this garden his Passion did begin. Saint  
Matthew, and Saint Marke, do severally  
report, that upon his comming into the  
Garden, by and by he was in Trouble  
in Heaviness, in Sorrow : but Saint  
Luke expressing the matter more fully  
and liuely then they all, saith, he fell into  
a sweating Agonie.*

This word Agonie is diuersly taken.  
Sometimes pro (a) *Palaestra*, for the  
place of triall where a conflict or com-  
bat

base is: So doth *Isoocrates* and *Euripides* use it: so also Saint Paul, in the 1. to the Corinth. 9. 25. *Omnis, qui in Agone contendit.*

More properly an Agonie is, *Timor quo corripitur is qui in certame descendit.*

So saith the excellent Philosopher:

(b) Αγωνία δὲ εἰσὶ φόβοι, &c. An Agonie is the perplexed feare of one who is entring into a great and grievous conflict. So doth *Demosthenes* and *Damascene*, and *Basil*, and divers of the ancient Fathers use it. To the same purpose Saint Iohn also saith, hee beganne to be sore mounbled. Now surely the end of this Passion must needs be mournefull, when the beginning is so fearefull. Concerning the life and actions of our Saviour, it is said: Never any man did as this man doth; so also of his death, Never any man died as this man died.

(c) There were many Crownes devised for rewards of honour amongst the Heathen, but we never reade of a crown of Thornes: divers Kingly Scepters, but never before was scepter of a reede: many Imperiall robes, but never any

b Arist. sedz.  
11. Prob.  
35.  
2 Mac. 2.  
21. Demost. pro  
Corinth.  
Ἵν φίλοι  
πός εἰ φο  
βῶ καὶ  
πολλὴ ἀ-  
γωνία.  
Damasc.  
φόβοι ἀ-  
πονχίας.  
Basil in  
cap. 7.  
Isaix.  
Ioh. 13. 21.  
Ioh. 7. 46.  
c Aul. Gel.  
N. At.  
Imperiall  
Triumphal.  
Militarie.  
Obfidionall.  
Navall.

d August.  
tom. 3 p.7.  
57.  
*Cbr sti pas-  
fio omnes  
super al pas-  
siones.*  
*Agnia non  
sunt in Chri-  
sto quantum  
ad anima  
partem rati-  
onalem, sed  
sensitivam.*  
Thom. 3. q.  
18. art. 6. 3.  
m.  
Esay 53.

Icarlet robe so died in such fresh and innocent bloud: many famous and strange (d) martyrdomes, never such a wofull and memorable Passion: great sorrowes, sundry feares have possessed men, never such an Agonie. How then comes it to passe? what might be the cause of this Agonie? Surely it did not proceede of doubting, for it was a reluctance not of the reasonable and deliberate will, but of the sensitive: neither was it any unwillingnesse, for it was his earnest desire *Desiderio desideravi*, Ioh. 13.20. *Oblam quia voluit*: it was his voluntary act. Moreover, if wee consider the persons, there was no man neere to offer him violence: if his actions; he was solitarie musing, there was no extremitie of exercise: if infirmitie of body; from the soale of the foot, to the crowne of the head, he was more faire, sound, and pure then *Absalom*: if the guilt of sinne; being without all sin, there was no cause of any trouble of conscience: lastly, if wee observe either the time or the place; it was a cold season, upon the open Mount in the fresh ayre, in the moyst dew, on

the

the cold earth; all which doe cause, rather a chill and cold operation, then a sweating Agonic. To make this plaine, the learned School. man saith; *Causa passionis animae duplicitè causatur, ex parte obiecti, ex parte subiecti*: Passions of the minde arise from a double cause, either from the obiect or frō the subject. As we see in the first conception of gold in the wombe of the earth; there is first (*aerius solaris*) the scorching beames of the lune, piercing from aboue; and therewithall (*ignis subterraneus*) a fierie flame of Sulphur, boyling from below; so in this Agonic, the beginning and first conception of his Passion, the Obiect was divine wrath, the Subiect was feare of death; the one intellective, the other sensitive; the one from above when hee looked up unto God, the other below, when as man hee was fearefull of his owne death. The heavy wrath of God, the imminent feare of death, both these did present themselves unto his view.

Concerning the Obiect, which is the wrath of God, as the Psalmist saith, *Who knoweth the power of his wrath?* There is

Thom.  
summ. i. 2.  
q. 43. 1. c.

Lam. i. 12  
Zach. 13. 7.  
*Inspexit  
mortem ho-  
stiam mundi*  
Aretius.  
*Dolor ani-  
me corporis  
angustia.*  
Psal. 90. 11

no doubt, but the soule, being divine, infinite, immortall, is farre more quicke, sensiblie and pretious then the body, and so consequently the pangs of the soule, are much more bitter and grievous, then the paines of the body, which is earthly, corruptible and heavie. Is God pacified towards the soule? and doth he from the sweet incense of prayer and repentance smell a blesSED savor of rest? then though the body bee distempered and full of paine, yet the minde and the light of grace, makes moane for the body, guides it, and governes it in some decent order, and beares out all the troubles therewith prayer and patience. But if the minde bee disquieted, if the light and power of understanding be dismayed, the body is tossed to and fro, carried hither and thither with violence, & receveth no rest, because it hath taken an impression of divine furie, infinitely surpassing the strength of Humane nature. *Quo fugias à Deo irato?* Man, the sonne of man, a worme, whither shall hee take him from the wrath of purfaine vengeance? Though he creepe into

August.

dark

darke thicket, and there stand listning  
and quaking as *Adam* and *Eve* did;  
though as *Elijah* he be hidden in a deso-  
late Cave? though he flie from the pre-  
sence of the Lord (as *Jonas* did) and bee  
locked up in the belly and bowels of the  
Sea, even therc the Lord of hosts shall  
 finde him out, even there will hee rend  
the iawes of hell, ransacke the bottom-  
lesse deepe, and stonish him with his  
power. There be *Tempestates & ventis*  
*& maris*: Billowes and surges, as well of  
the minde, as of the Ocean. The storme  
and tempest of the minde (raised from  
the power of Gods wrath) it is like a  
great breach of the Sea, very hard and  
difficult to be closed up againe, *Prov. 18.*

14. The spirit of a man may beare the  
infirmity of his body, but a wounded  
spirit no man can indure. Our Saviour  
Christ being man, when his thoughts as  
mortall man, began to grapple with the  
wrath of God, and to enter private com-  
bat with his iustice, *O quanti motes vol-*  
*untur aquarum!* there must needs bee  
fearcs and flights & flouds of secret sor-  
rowes. *Abyssus abyssum invocat*, One deep  
called

Gen.3.8.  
1King.19.  
9.  
Ioh 1.3.

Hieroy

Psal.42. 8.

calied unto another: the depth of sinne did call for the depth of Gods iudgement; and this iudgement for sinne, beheld of Christ in the garden, whether it were with his bodily eyes, or by divine vision, it did powerfully strike into his humane nature, a mighty astonishment, and a fearefull Agonie.

Not that he suffered the pains of hell, or death of the soule: God forbid we should once conceive such a thought: He never suffered the torments of the damned, touching either their nature or their essence. But this is one of the strange positions of some men in our time, who rejecting antiquity, dare venture upon anything. Whereas the summe of our Religion, the ten Commandements, were given by God the Father; the Lords prayer set downe by God the Sonne; and the Articles of our Faith penned by God the Holy Ghost: these men most blasphemously, to race out of the Creed an Article of our faith (namely, that *He descended into hell*) they plainly and peremptorily affirme, that Christ suffered the full & proper pains of hell in this Agonic Modestly

Aug. ep. 99  
*Quis nisi  
infidelis ne-  
gaverit fa-  
tis apud in-  
teries Chri-  
stum?*  
Aug. ep. 99

destly with good S. *Augustine* write:  
*Quod fuerit anima mortificatus Iesus,*  
*quis andeat dicere?* Who dare avouch,  
that Iesus Christ was ever dead in soule?  
No Scripture doth teach that the death  
of Christ in soule, or the paines of hell  
were requisite in his person, before he  
could become the Saviour of the world.  
We acknowledge no other death of  
Christ, but that which he suffered in his  
body. Death and life are opposite priva-  
tives; at one and the same time, never  
found in one and the same subiect. The  
soule of Christ was ever living, and could  
never die the second death. And the  
wrath of God, howsoever it was \* fierce  
at this time, and fastened on him in this  
Agonie, yet still was his soule supported  
by the power of his divinitie; and the  
wrath of the Father graciously over-  
ruled with the love he did beare to the  
person of his Sonne. In a word, The  
merits of Christ were infinite, in regard  
of his person being God, and thereupon  
neither the proper paines of hell were  
requisite, nor the death of his soule ne-  
cessary in the redemption of mankinde.

The

\* Lam. Jer.  
1. 12.

Greg. Mag.  
 24. Moral  
 Chrysoft.  
 in hom 83  
 Secundò &  
 tertio orat  
 ex affectu  
 quo mortem  
 timet.  
 Omnis na-  
 tura conser-  
 vatrix sui,  
 & in gene-  
 re vult con-  
 servari suo.  
 Damasc.li.  
 3. ca. 13.

The second cause of this Agony, was  
 the feare of death: *Appropinquante mor-  
 te, nostra mentis in se certamen expedit,*  
 saith S. Gregory: the grievousnesse of his  
 passion being imminent, he shewed the  
 conflict of death in the fraile nature of  
 man. Death it selfe, *tanquam Briarium,*  
 as the bloody standerd-bearer of hell,  
 was ready to assault him. O death how  
 bitter art thou to him, whose bloud runs  
 fresh in his veines, and whose marrow is  
 yet in his bones! *Quanto natura fortior,  
 tanto dolor acerbior:* The stronger na-  
 ture is, the stronger are the paines; and  
 the sweeter the conjunction is between  
 body and soule, the more grievous is the  
 separation. *Omnia que ad esse à conditore  
 diducta sunt, non existere naturaliter su-  
 giunt:* All things joy in their naturall be-  
 ing, and life is sweet to the smallest crea-  
 ture. But fearfull to the nature of man is  
 death; though a man die in the nest, and  
 quietly pay nature her owne, yet verie  
 fearfull is the uosome image of death. In-  
 deed so dreadfull, that many times wic-  
 ked men, at the very conceit of it are  
 swallowed in despaire. In the 1. of Sam.  
 chap.

Chap. 28. when the spirit of the Witch  
at Endor told *Saul*, that to morrow he  
should be dead, instantly he swooned, &  
with very feare fell all along upon the  
earth. Nay, not only wicked men, but the  
terroure of death hath daunted the most  
righteous, and brought them to a feare-  
ful stand. Holy *Job*, when he had sudde-  
nly & strangely lost great substance, much  
cattel, faithfull servants, and all his deare  
children; al this while *Job* held it out wel  
enough, and could say, *The Lord hath gi-  
ven, and the Lord hath taken: blessed be  
the name of the Lord.* But within a while  
after, when he lay in the pangs of woe,  
and nothing was to be looked for, but a  
bitter and lingring death, then he wrung  
his hands and cried out: *Woe worth the  
day wherein I was borne, and cursed be  
the night, when it was said a man-childe  
is conceived.* Faithfull *David* waded  
through a world of troubles: yet all that  
time, no malice of *Saul*, no hatred of the  
Philistines, no rebellion of *Absolom*, no  
treachery of *Achitophel*, no grappling  
with a Lyon, no fighting with a Beare,  
no threatening of vaunting *Goliab* could  
ever

Vers. 20.

Multè gra-  
vior expe-  
ctata quam  
illata mors.  
— iron. in  
vita Mali.  
*Job* 1.21.

Ch.3.ve.3.

Psal. 6. 3.

Psal. 39. 13

I will walk  
weakly in  
the bittier-  
nesses of my  
souls.

I. 38. 1.

15.

Iam. 5. 13.  
Tho. Aq.  
22. q. 83.  
art. 9.

ever discourage him, till the sorrows of death began to lay hold upon him, and then he cryed out, *Laboravi in gemina meo*, I am troubled above measure. Oh spare me a little, before I go hence, & be no more seen. King *Hezekiah* was much cast down with feare of the mighty army of *Senacherib*; yet at length humbling himself, going into the house of the Lord and praying, the army was dispersed, *Hezekiah* was delivered, and past it over comfortably: but within a while after, when the Prophet *Esay* came to him, & wild directly from the Lord to set his house in an order, for the time was come he must die; presently *Hezekiah* was stroken to the heart, turned his face to the wall, & fell a weeping most bitterly. This then was the very hour of darknes, and the instant of perplexed trouble, when through the apprehension of Gods wrath, and feare of his owne death, his feelings and his sorrows were unspeakable. S. James saith, *If any man be afflicted let him pray*. There is nothing doth so sanctifie our joyes, and sweeten our sorrows as prayer. *Oratio est interpres desiderii:*

derii: Praier is the soules herald, sent out in extremity to parle and to entreat for comfort. The grievousnes of this agony rather appeares in that our blessed Saviour, void of all other comforts, flies unto prayer; *Eadem docet & facit*, He taught us to pray, and prayeth himselfe in such manner, as doth exceedingly set forth the biting pang of this agony. *Fidelis oratio plus gemitibus constat, quam sermonibus, plus fletu, quam afflatus*: Faithfull prayer indeed doth consist rather in teares and silent groanes, then many words. Such a prayer is this of our Saviour; to speake of it was but a grone, very short; but very pithie; few words, but full of fervency; for he prayed, and stil he prayed, and the more he was afflicted, the more earnestly he prayed. Many me at the beginning pray earnestly, but after faintly, and at the last coldly; in our Saviour it was contrary. The nearer his trouble grew, the more zealously he praied. As he suffered for all, so he praied for all; his Passion more grievous, and his prayer more fervent then ever was mortall mans. The occasion of this prayer,

Chrysost.  
*In omnibus & pre omnibus orat.*  
Leo Ser. 7  
de Passio  
ne. Augu-

extre-  
evo-  
mū XTO.

Beda.  
Isa. 53.12.  
He prayed  
for the tres-  
passers.

Mark.14:  
34.

Ioh.18.2.  
Cyril.Vbi-  
que inuenies  
eū /emotum  
orantem, ut  
discas an-  
imo quieto  
& attento  
colloquen-  
dam cum  
Deo sublimi  
Ch.12.41.  
Thom.in  
ca.27. Mat.  
Pronomen  
illud indi-  
cat se pa-  
tre gemi-  
num invo-  
care.

prayer, it was just and urgent; for Saint Marke saith, *His soule was very heavy, even unto the death:* The place was sweet and solitary, a garden, an oratorie, where S. John saith he often resorted to pray. The intention was earnest, for S. Luke saith, he went a stones cast off, and was all alone. This prayer it was with loue; for he did often ingeminate, Father, Father. It was in faith; for he said, My Father. It was with a feeling affection; for he cried, O my Father, take, take away this cup. It was with humblenesse; for S. Luke saith, he kneeled down. It was with humblenes and great reverence; S. Matthew saith, he fell groueling, as it were kneeling on his face. It was with constancy, he praied three times. It was with submissive obedience, Not my will but thy will be done. It was with fervency, every word afforded a drop of bloud. Lastly, it was with charity, still he visited his Disciples, counselling & comforting them.

Behold here the lamentable distress of a troubled & perplexed spirit. When a man is in a deadly brunt indeed, of whom doth he look for comfort, but of his

his Father? Whom doth he desire to haue with him, but his dearest friends? So did our Sauiour; Of all his disciples he pickt out the chiese and the choiseſt. He took with him S. John, whom he loued ſo dearly, that oftentimes he lay in his bosome; S. Peter, who had vowed though all the rest rannc away, he alone would stand to him; S. James, and these two, who before were witneſſes of his glory upon Mount Tabor, the ſame three he tooke with him, to be witneſſes of his ſorrow, & ſo prayed in this briſe and heauenly manner to his Father. But a troubled minde cannot long abide in one place. Finding no comfort from his Father, away he goes to his Disciples: when he found his disciples aſleep, back againe he hies to his Fathar. From his Father to his friends ſtill and anon, from his friends to his deare Father to and againe. Truly doth truth of Scripture witneſſe: *A ſacrifice to God is a troubled ſpirit:* Here is Αγωνία and Αἵδυτια, both a combate and ſacrifice, a right ſacrifice, a troubled ſpirit, a fresh bleeding ſacrifice indeed. First, he offers up his ſoule in fervent

*Vt qui tres  
Maieſtate  
viderant,  
ſue Paſſio-  
nis dolores  
preſentirent  
Hilar. Ora-  
tio frequēs,  
diſcurſus,  
recurrūſq;  
multiplex.  
Iſa. 53. 10.  
He ſhall  
make his  
ſoule an of-  
fering for  
ſinne.*

Fidelis pon-  
ifax, qui  
semel ipsum  
immolabat.

Iren. adver.  
haeres. li. i.  
Tertul. de  
haeresibus.

fervent prayer, and then his bloud in sweating fervour. As in the 13. of *Judges* the Angel whose name was SECRET, kindled the fire upon the Altar, and at length the flame increasing, himselfe also ascended in the same: So here, in this AGONIE, our Saviour kindled the fire of his love, and after offered up himselfe in flaming sacrifice of his Passion.

Herc upon the Mount, we meet with *Marcion* and *Manes*, two straying Hereticks, both having lost themselves, and by no meanes able to find the way into this garden. *Marcion*, notwithstanding he rejected all the Evangelists, except onely *S. Luke*, yet in this Agony written onely by *S. Luke*, he could not see the truth of Christs humanity, but affirmed that he appeared in the flesh, not  $\alpha\lambda\eta\delta\omega$  truly and substantially, but *putative*, in phantasticall manner: alledging to this purpose the words of our Saviour in the ninth of *S. Matth. ver. 16.* No man pecceth an old garment with new cloth, or putteth new wine into old bottles: alluding thereby, that the body and nature of man was base and vile, like an old moath.

moath-eaten ragge, nor meet to weare  
the glorious robe of Christs Divinitie;  
and like a musty and unsavory bottle; un-  
fit to be filled with the sweet wine of his  
abundant grace. \* *Manes*, in like sort  
boldly avouched; *Dominum neque ani-  
mam neque corpus recepisse, sed hominem  
tantum visum esse, nihil humani habente*:  
The Lord Iesus never really took either  
soule or body, but seemed onely to be  
man in outward shew, having no part of  
humane nature in him. But it appeareth  
plainly by this Agonie, that (sinne one-  
ly excepted) there was in our Saviour  
*spiritual*, faculties and passions as in other  
men. He was touched with our infirmi-  
ties, he feares, sorrows, faints, trembles,  
prayes, and sweats, to shew that he was  
perfect man. *He tooke our infirmities,*  
*and carried our sorrowes.* S. Paul also  
speaketh home: *He tooke upon him the*  
*forme of a servant, he was made like unto*  
*man, and was found in shape as man:*  
Here is likelyhood, shape, and forme:  
by likelyhood, a man is described; by  
shape, a man is pictured; and by the  
forme a man is defined to bee perfect

O man.

\* *Vince.*  
*Lirin. Per-  
missionis, ei-  
per speci m-  
tanium &  
fucium acci-  
dise.*  
*Ambro. in  
Luc.*  
*Suscepit a-  
nimam meā  
suscepit  
corpus meū.*  
*Ori. tract.*  
*35. in Mat.*  
*O nunc pro-  
prietates  
carnis hu-  
mane im-  
plevit, ut nō  
in phantaka  
carnem ha-  
buisse vide-  
atur.*  
*Heb 4.15*  
*Chry. h. 5.*  
*in Mat. 83*  
*Quæq; hu-  
mana suffi-  
nit.*  
*Heb 5. 2.*  
*Compassed  
with infir-  
mities.*  
*Ila 55. 4.*  
*Philip. 2.7*

Hieron.  
*Passus est  
Dei filius  
non putati-  
vè, sed se-  
cundù sub  
stantiā af-  
sumptam.*

Aug. in  
*Psal. 87.*  
 Hier. in ca.  
*27. Marth.  
δένπροτερ  
εβρι μαλι.  
ωειλυτεῖ  
δαι.*

*circundari  
doloribus.*

Heb.  
*Psal. 116 3.*  
 The sorrows  
of death co-  
passed me a-  
bout.

Mar. 14 33  
*λυπέσθαι.  
λύπη  
quasi λύσις  
volat, ani-  
mi quedam  
dissipatio.*

man. Thus having stept a little aside, to set *Marcion* and *Manes* the way to the Garden of Gethsemane, I returne to my Text.

It is *vox naturæ*, the instinct of nature, when the murtherer approacheth, & the traitor is ready, the party appointed to be slaine trembleth, and begins to bleed. Our blessed Saviour, perceiving *Iudas* to be at hand, and instantly comming; the noyse of the multitude, with lantborns and weapons, rebounding frō the valley, and sounding in his eares; the time fearfull, in the murke and dead of the night; the place comfortlesse, on the solitary Mount; his chiose friends ready to forsake him; his Father (by divine dispensation) shewing no comfort; the wrath of God before him; the feare of death upon him; the destruction of Ierusalem following; and the perpetuall rejection of his native country-men ensuing: all these together did so belabour him, surround and overwhelmē him, that he fell into a dreadfull Agonie: his thoughts were troubled, his spirits affrighted, his heart trembled, his joyns shooke

shooke, his pores opened, and all in a sweat, he fell groveling and prayed, hee passed to and fro, he panted and prayed, he sweat and prayed againe: so earnestly did he pray and sweat, that in the flame of this passionate fervour, *sorsus sudore defluit, thotow and thorow his garments* it trickled to the ground. Beloved Christians and Brethren all, what a ruthfull spectacle, what a mournefull and strange sight was this? The glorious Lord of heauen and earth, who was desired and looked for fourte thousand yeeres together; who might haue kept himselfe in his heauenly pavillion, so that neither Cherubines, men, nor Angels, could haue seene him; at whose birth the faze of the whole world, with a generall content of peace did smile; at whose coming the Angels (knowing the Bridegroomme was gone out) did sing *epithalamia*, a ioyfull Marriage-song; at whose appearance(as at the uniuersal Monarch) the Oracles were whist, and Kings came and did their homage; who a little before was carried in ioyfull triumph, the people singing & shouting, *Hosanna*.

*Esay 53.3.  
He is a man  
full of sor-  
rowes.*

*Nomina ap-  
paratus, lun-  
gum iher, iō-  
Pa, thesau-  
rus, munifi-  
cencia, Her-  
odis trepi-  
datio regis  
esse probant.*

\* Cant. 5.

10.

Prou. 8. 31.

Delicia mea

cum filiis ba-

minum. Do-

lors innatus

calorem ex-

agitant, &

igneis ardo-

ritus visce-

ravunt:

Cyril.

Fortitudo

vera non

habet stup-

rem. Am-

brosin

Luc.

Esay 53. 3.

He is a man

full of sor-

rows, and

bath experi-

ence of our

infirmities.

Ier. 14. 8.

Psalmc.

in the highest heauens, Of whom the  
 \* Spouse doth pronounce, that her loue  
 was most goodly and amiable amongst  
 ten thousand; whose delight was with  
 the sonnes of men, shewing the earth  
 with his beautifull steps; all his life long  
 being kinde, sweet and gracious to every  
 creature, offending none, and doing good  
 to all; ah Lord, that Hee, should  
 be brought to this palle, to be thus desolate  
 and forsaken at all hands! No helpe from  
 his friends, no pittie from his Father,  
 wounded at the heart with sorrow, trou-  
 bled in minde, melted in soule, afflicted  
 in body, passing to and fro affrighted  
 groueling on the earth with his face, cry-  
 ing out with pittious moanes, disfig-  
 ured, deformed, & all in a gore with blen-  
 dy sweat. Well do we pray in the Litur-  
 gie, By thine Agonie and bloudy sweat,  
 good Lord delivere us: for here are un-  
 knowne sorrowes and secrets stings, and  
 sufferings which are unspeakable. True-  
 ly doth Jeremiah cry out in his Proph-  
 eticall voyce: O thou hope of Israel, and Sa-  
 uiour therof, why art thou as a man astri-  
 ed, & why is confusion gone ouer thy face?  
 There

There is neither forme nor beauty why we shoult desire him. When *Elijah* was distressed at Mount Horeb, & lay hidden in a cave all alone, the Lord said unto him, *What doſt thou here Elijah? Arife, for thou haſt yet a long journey to go.* Blessed Redemer, and faireſt of men, what doſt thou here in this pligſt? the holy Ghost be thy comfort, for thou haſt yet a long journey to go. From *Iudas* to *Annas*; from *Annas* to *Caiphas*; from *Caiphas* to *Pilate*; from *Pilate* to *Herod*; from *Herod* to *Pilate* backe againe; from *Pilate's Palace* to the Common hall; from the Hall to the Pillar of correction; from the Pillar to the foot of the Hill; from the foot of the Hill to the top of the Mount; from the Mount to the Crosse: God knowes, from Gethsemane to Golgotha; from Mount Olivet to Mount Calvary, a long and weary iourney.

In this wearisome iourney, I aske not with S. *Bernard*, *Quid fitis Domine?* What, and why doelſt thou thirſt? but *Quid fudas Domine?* Lord, why art thou in this sweating Agonie? Saint *Hilarie* presently answers: *Et oratio pro nobis*

Hoc dicitur  
Tristitio.

nobis est. & Iudicior pra nobis est; This Prayer and this Agonie, this suffering and this sweating, it was for us, for thee, and for thee, for us all, sinners, wretched sinners that we are. No power in heaven or earth, could have bereft him of his life, but his owne compassion upon us sinners. It was his tender love, and inward affection to man, that brought him into this Agonie. His love did first moue it, his Deity did approve it, his humilitie would have it, the cry of our miserie obtained it, and the gricuousnes of our sinnes did cause it. Sinne in regard of God, against whom we sinne, is infinite, and so consequently satisfaction must be infinite. But no worke of man alone was ever of infinite merit. Yet our sinnes are infinite, infinite in number, infinite in greatnessse, infinite in continuance, infinite in strangenesse, infinitely infinite, nor to be satisfied by any creature finite, but by an infinite Redemer. Judgement to the offence, and sentence to the sinne; the partie satisfying, to the Creator punishing must bee proportionable. Thereupon

Christ

Christ Jesus both God and Man, in his mercy (as the soule and body were by him created, by us polluted) to redeeme soule and body, that both might be his again; in soule he suffred infinite sorrows, in body he suffered infinite torments, that so in all holines we should dedicate both soule and body unto him for ever.

Wherefore, as the Virgins of Israel did take up their lamentations for *Iephtha* his daughter yeare by yeare; so let these times be our *Parentalia*, our mourning daies to bewaile our sins, and to bemonc his sorrows. The Apostle saith, *Doth not nature it selfe teach you?* Surely nature hath taught the Storke, the Swallow, the Turtle, to chatter & mone, & to obserue their appointed times: O let us at length learn to obserue this time. *To everie thing there is an appointed time; there is a time to laugh, and a time to mourn.* And surely if in all the yeare, this is a time of mourning, wherein both the season it self, and all things else do represent unto us the mournfull passion of our Saviour. The Institutiō of the Church, the order of the Liturgy, the Chapters, Epistles,

10  
Judg. 11.  
40.

1. Cor. 11.  
14.

Eccle. 3.4.

Gal. 4. 4:

Psalme:

Gospels, daily Prayers, continuall Preaching, solemn Offertories, appointed Fasts, Almes, Sacraments, and Ceremonies : all these do point and ay me at nothing; but Repentance and the Passion. So then, as at Christmas came *the fulnesse of time*, wherein with Christian liberty we might use the fulnesse of joy; so now is Lent come, a time for repentance, wherein also we should partake of the fulnes of Christ's sorrow. The Lord God out of his excellent providence, out of the true intention of his deare and secret love unto man (to sweeten our lives in this vale of misery) hath tempered all the accidents, and whole course of mans life, with such proportion and equall counterpoise, that ever and anon joyes and sorrows are mixt together: sorrow over night, joy comes in the morning: by and by from the morning to the evening the time is changed, for no joy is of long continuance. This is apparent in our blessed Saviour. Upon Mount Tabor he was transfigured in glory; upon Mount Olivet, he is disfigured in sorrow: a little before a glorious Triumph, presently after

after a deadly treason: one day *Hosanna*, another *Crucifige*: after the banquet of the Passover, the trials of his Passion: in the verse before, an Angell comforting; in this verse an Agonic affrighting. This is the condition set at the children of God. The copartners of his Kingdome, must be the companions of his tribulation: they who looke to be gloriſed with him, must also ſuffer with him. *Noluit Deus homines delicato itinere ad calum peruenire*: It is the ordinance of God, mortal men may not ſwimme all their lives long in jollity and pleasure, and ſo binke to cap into heauen: No man is crowned except he strive as he ought and nevery man who proverſh malieries, but for a corruptible crowne, abſtaines hiſ from all things. Herein for our example our Saviour took an excellent course, by washing his Disciples, ſecondly by celebrating the Passover; by instituting the Sacra-ments; by ſolitariness on the Mount; by watching by night; by prayer in the garden; by al kind of holy devotion he armed & prepared hiſelf, that ſo for our ſakes he might be prepar'd to undergo his Passion.

Reuel. 1.9.

Rom. 6.

2 Tim. 2.5.

1 Cor. 9.25

Theophylact.

*Post cenam nequaquam inertia & iocus & somnus occupant Dominum; sed oratio, sed solitudo sed vigilia.*

Pasſion, to overcome, and to be crow-  
ned. In imitation hercōf (even from the  
Churches infancie) the ancient Christians  
have dedicated this time of the Pas-  
ſion wholly to Repentance: and there-  
unto by almes and fasting, by prayers  
and teares, they humbled and carefullly  
prepared both ſoul and body. Hence  
came those titles of *Septuagesima*, *Sexage-  
ſima*, *Quinquagesima*, *Quadragēſima*.  
Sundaires; ſudry Churches, ſome ſooner,  
others later, obſtruſing their time of Lent;  
yet all with might and maine, exerciſing  
workeſ of pietie, and wholly devot-  
ing theſelues to the meditation of the ſacred  
Pasſion. We know it all too wel; the cor-  
ruption of man is ſo given unto eaſe and  
libertie; his nature ſo vicious and exor-  
bitant, that it is an hard matter to reſtrain  
him of his affections, and to hold him  
within the liſts of piety, at any time what-  
ſoever. It muſt needs then be requiſite  
upon ſo weighty an occaſion, as our pa-  
ticular repen- tance & preparation to the  
Sacrament, that vanities be laid aside,  
pleaſures abandoned, worldly affaers for  
a time ſomewhat removed, apparel, diet,  
body

body and mind, all should be composed to austeric and sorrow, that so (at the least once in a yeare) the very outward face and presence of all things, may recall our ranging and recrechies thoughts, to most severe and serious cogitations. Indeed we ought at all times to leade a life worthy our profession, but yet not to hold it superstitious to exact one time more then another. All things in this world, wherof humane imbecillity hath the custody and government, they decay by degrees, and in processe of time, gather foile, drosse, and corruption: but undoubtedly in the first institution, & primitive sinceritie, this season was *moxis animarum*, the harvest of souls; an es-peciall time to restraine wickednesse, and to renew us againe in the blessed course of godlinesse and piety. To this end abstineney in Lent, remembrance of the Passion, celebration of the Sacraments, is still preserved, and generally appointed to be observed of all; lest the flouds of sin growing outragious, and having no bounds nor settled bankes to restraine it, the common sort of people should run

on

*Ab omni-  
bus concur-  
diter & a  
singulis fin-  
gulatum ac-  
cepitur.  
Cyp. Epist.  
63.*

on headand suddenly be plunged in the gulf of all lewdnesse and impicity.

Wherfore with the ancient order of the Church; by ltrue repentaunce let us condole this time of Christ his sorrow; otherwise the time will come like sorrow shall be ours. When *David* willed *Uria* to rest him and take his ease; *Uria* answered, Shall the Arke of God, and *Joab* my General with it, be skirmishing in the field, and shall I take mine ease? Shall we see our Captaine and Noble General thus fervently sweating in bloudy conflict, for oursakes & in our quarrell, and shall we still take our pleasure & passe on securely? Was the wrath of God and the fear of death so dreadfull to our Saviour, being innocent & without sin? what astonishing horror wil they then bring to a wicked, prophanē, & unrepentant sinner? If they cast him into a sweat, what shall a false-hearted hypocrite do? When the judgement of God shall grow upon his thoughts as a tempestuous storme; when death stands before him unresistable like an armed man; when sin lies at the doore like a bloodhound,

2 Sam. 11.  
11.

Muscul.  
*Si borrenda  
fuerit ima-  
go mentis  
corporalis  
homini eti-  
am invoca-  
tis, quanto  
horribilior  
nocentis?*

hound, and a guilty conscience gnawes at the heart like a vulture; O then whither shall sinfull man betake him? Will a shote and ordinary confession serve the turne? happy are we aboue all the people of the earth, to serue such a God, as will so soone and so easily be pleased. No, no, horrible euer hath the wrath of God bin against sin, & the execution therof most scarefull. Fire from heauen, innundation of waters, gasping gulfs of the earth, infections of the ayre, furie of wilde beasts, destroying sword, heauen & earth, elements and meteors, Angels, men, & creatures armed against sinne, and revenged of sinners. But nauer any example of Gods wrath like unto this. *Non sicut dolor sicut dolor iste.* no sorrow, no punishment was euer like unto this. For let us (so far as possible) set before our eyes, some one man, who alone had committed all the sinnes, which all men euer liuing did, or hereafter should commit, from the first beginning to the worlds end, & upon this man onely, according to the qualite and greatnessse of those sins, let the punishment be proportioned. As soone

si ille tre-  
muit, tu  
quomodo  
tibis?  
August.

Lam. Ier. x  
12.

as

as he should fore-see his death at hand,  
Lord, Lord, whose thoughts are able to  
conceive, what feares, what distractions,  
what sorrowes must needs possesse him!  
Thus stood the case with Christ, having  
all the whole weight of the worlds sinne upon him.

Behold then, and obserue the hateful-  
nesse of sin. Were it so light a matter, and  
of so small reckoning, as vile sinners, and  
dissolute liuers do extenuate and usually  
make it; why did the blessed Son of God  
so tremble and feare? why did he kneele  
and pray? why did he grovell and cry  
out? why did his pores sweat, and all his  
spirits melt? why was his soule in bitter  
anguish to the very death? O wretched  
sinner looke upon thy distressed Redee-  
mer; consider thine owne case in his: and  
when thou seest him boyling in the fur-  
nace of Gods wrath, drop following  
after drop, cuet after bee ashamed and  
confounded wilfully to sinne; at least ne-  
ver to sin so foully as thou didst before.  
Beware of that living and cuet-living  
death. The price of our ransome hath  
once beene fully paid; which if the trea-  
sures

sures of all the earth, or streaming sacrifices of liquid gold, or the life of men & Angels could have satisfied, God would never so grievously have afflicted his own Son. Never look for any more Christs, any more Agonies. One repentant tear will now effect that, which afterwards the whole Ocean shall never be able to wash away. The doore of the Arke once shut, Gods will be done. But, alas, men triste and false-hearted men we are: and as men, what can we performe of our selves? Lord (we entreat thee) season our hearts & the thoughts of our hearts, with thy comfortable & gracious spirit, that so both heart and thought, and spirit, may rest on thy mercy, & be joyfully settled in thy loue for euer. Amen.

*And his sweat was like drops of bloud.*

O Vr blessed Saviour having taken upon him to be our high Priest, of necessity he must enter into the Tabernacle, and thither was no access without shedding of bloud. Remission must

Heb.9.22.

Rom. 3.24.  
Rom. 5.9.

Col. 1.20.

Plat. In  
Tim.

*cor spirituum  
vitalium sub  
pancia pro-  
cessus Galen  
Hierony.  
ad Fabiolam  
de veste  
sacerd.  
Mat. 25.19*

must he procure, and without bloud it could not be. For as it is said; Levit. 17. 11. *Bloud shall make an expiation for the soule.* Therefore in offering up the sacrifice of our sinnes, the scripture cver sendeth us to the bloud, ~~and~~ to the bloud of Christ. He hath wrought reconciliation through faith in his bloud: we are washed by his bloud, iustified by his bloud. He hath pacified all things by his bloud; by his bloud hath he wrought redemp-  
tion. Thus the Holy Ghost sendeth us to the bloud of Christ, because Christ laid downe his life, and this consisteth in the bloud. Now it hath been much con-  
trowered, wherin the seat of life in man should principally consist. *Plato* and De-  
mocritus, with the learned and ancient  
Physitians, they held it to be in the brain  
and veines of the head. The Pythago-  
reans laid it was in the heart; because  
*Cordis munus pulsuum agitatio.* The  
beating of the pulse (which is the gre-  
atest Argument of life) proceedeth from  
the heart. Saint Hierome also (groun-  
ding upon the words of our blessed Sa-  
uiour, *Out of the heart arise evil thoughts*)

was of opinion, that the seat of life was in the heart. Aristotle and his followers, they affirmed it to be in the whole and every part of the body: with whom divers of later time haue consented, by reason it is said in the 2. of Genes. and the 7. He breathed into man the breath of life. Empedocles & Pliny, with many others; *Prima domicilia anima, sanguini pre-*  
*bent sanguoso*, they absolutely conclude, that the lives being is diffused in the spirits of bloud: to which the Scripture accordeth in the 17. of Levit. 11. *Animam*  
*omnis carnis in sanguine: Thou shalt not*  
*eate the bloud, for the life of all flesh con-*  
*sisteth in the bloud.*

Now whether it be in the head, or in the heart, whether in all the body, or in the bloud, out of all doubt this sacrifice was throughly slaine, most truly did he lay down his life for our redemption. For if the seat of life were in the brain or head, when he was crowned with thorns, the veins of his head did spring with bloud: If in the heart, his heart was pierced thorow and gushed bloud: If in the parts of the body, with wounds and stripes, all

P

and

Tertul. de  
anima  
mortis, ca.

53.  
*Exiit sine*  
*dubio aut*  
*sanguinis*  
*aut cordis*  
*aut venarum*  
*everis est.*  
*Vene sunt*  
*vasa san-*  
*guinis.*

Fernel. I.  
p. li. 4. c. 10  
Beda. Ne-  
mo sudore  
bunc infir-  
mitati depu-  
itet, quia cō-  
tra naturā  
eſ sudare  
sanguinem.

Triflita  
solvit cor.  
Aug. epist  
120. ca. 14.

Ioh. 19. 34

and cuery part of his body was tortured and stained with bloud. Lastly, if life cō-  
sists in the bloud it selfe, in this Agony,  
the power of his spirits (like a stil of ro-  
ses) sweateth & trickleth bloud. *Primi-*  
*sudorum origo ē precordij est:* Sweating  
proceedeth from the heart strings; it was  
not *vonis*, a moist & watry dew, but *visus*  
rather a current of bloud: or as S. Chrys-  
tian saith, *nimbus sanguinis*, a bloody shower.  
So that we may see, in the distres of this  
Agony, & extremity of his Passion fol-  
lowing by sudden dilatatio of the heart,  
the vitall spirits and the bloud being too  
far carried from their fountain, the life of  
his Brain, the life of his Heart, the life of  
his Body, the life of his Bloud, and the  
Bloud of his life; all was drawne out and  
exhausted. His body was like a bottle  
dryed in the smoke; for as this Agonic  
began with water and bloud, so his pas-  
sion did end with bloud and water: last  
of all water, to shew there was no more  
bloud remaining.

Thus was his love like fire in his bras-  
till it flamed in his bloud. That the spirit  
of bloud (which of all things is observed  
most cordiall to the heart) might cōfort

our heart, frō so many springs as he hath  
members, did he drink saluation unto us  
in a full cup of his own bloud. Frō every  
mēber did bloud issue, that every mēber  
of his Church should lamēt his death, frō  
every mēber did it flow, that every sinful  
mēber should hasten to take & reserue a  
drop for the cleansing of his soule. from  
every mēber, that euery Christian mēber  
(as he did) should willingly spend his  
bloud in defence of the truth, and honor  
of his Saviour. For thy sake hee became  
the Martyr of Martyrs: a Martyr in his  
body, a martyr in his soule, a martyr in  
his loue, a Martyr in his obedience, a  
martyr in his sorrowes, a martyr in his  
merits, a martyr in his patiēce, & a martyr  
above all martyrs in the excellency of his  
bloud. For the excellency of this bloud  
*breaketh better things thē the bloud of Abel.* Indeed Abels & Chr. bloud were both  
innocent, & Abels & Christs bloud were  
both shed of envy. But with the shedding  
of Abels bloud, Gods wrath was  
kindled; with the shedding of Christs  
bloud, Gods wrath was appeased. The  
bloud of Abel was life onely to himselfe,

Aug. in Ps.  
68. De totis  
corpare  
Christi, quod  
est Ecclesia.

Heb 12 24

the bloud of Christ gaue life unto all  
mankynge: the bloud of *Abel* was spilt  
on the earth, the bloud of Christ sprin-  
kled on the soule: the bloud of *Abel* cried  
for vengeance, the bloud of Christ crieth  
for mercy: the bloud of *Abel* cryed, had  
done, and was no more available, the  
bloud of Christ cryeth still, and shall for  
ever bee available to the worlds end.  
Seeing then the sinne of the soule is such,  
and so hainous, that nothing in heaven  
and earth could be sufficient ransom, but  
bloud, the innocent life. bloud of the ete-  
nall Sonne of God; being now set free  
by so noble a Redeemer, and at so high  
a price, stand upon thine owne worth,  
esteeme thy soule at the same rate it was  
ransomed; as *Abel* did; sell not thy selfe  
basely for earthly muck, nor as *Esaie*, for  
a little momentarie and fading pleasure.  
Doe not, O doe not trample under foot  
that unvaluable bloud of such a gratiouse  
and everlasting Sauiour. Doe not care-  
lessly on in dissolute presumption, neither  
be dejected in secret thought. Say not, nay  
suspect not with desperate *Cain*, that thy  
sin is greater then can be forgiven. Alas,  
thou

thou art a mote, a worme, even as nothing, and thy God and Saviour is more incomprehensible, rich and infinite in his mercy and bloud, then it is possible thou amortal wretch, canst euer be in finning. Despise not then the excellencie of this glorious sacrifice. In defiance of Satan, challenge the right which thou hast in the bloud royall of the valiant Conquerer of the tribe of *Iuda*. Behold Christ Iesu combating in bloud, and overcomming in thy quarrel. *David* hath kild Goliath with his owne sword. Satan is overthrowne at his owne weapon. Iesu our Generall, in the similitude of sinfull flesh, by sin, hath condēned sin in the flesh. He vouchsafed to be made sin, the punishment of sinne for us, that we for ever mighte be the righteousnesse of God in him.

Moreover, in regard he shed his innocent bloud for thy sake, do thou for his sake christianly & kindly forgive others, and in no case wilfully shed the bloud of thy brother. Hateful ever in the sight of God, and most detestable hath been the wilfull shedding of bloud. *David*, Gods ove and dearest favourite, smarted se-

Rom. 8. 2.

2 Cor. 5. 13

Vegetius  
de re mil.

uerely for it, both in himselfe and his po-  
sterity. Therefore lay aside all quarrels  
& deadly combatting. Kindle not sparks  
of unkindnesse, & rake not up coakes of  
bitter and fatall dissencion, in the first and  
faire closing of this blessed union. It is the  
point & poiso of a factious & deadly en-  
emy, to raise mutiny in the Camp. Valour  
in fates of armes, courage in high at-  
tempts, noblenesse in heroicall desigues,  
not against our selues, O not against our  
selues, but against Gods & our open en-  
emies let them be declared. In the quarrel  
of our God, in the defence of his Church  
and truth, in the seruice of our King and  
Country, let al the world testifie, that we  
stand upon our valor, that we make high  
esteeme of our honour, that we joyfully  
commend our selues to God, & our liues  
to win renown, both to our name & na-  
tion. In times past, the noble & worthy  
spirits of *England*, they undertook high  
attempts, & did joy to make long & dan-  
gerous voyages to the holy Land, there,  
for the honor of Christ & Christian reli-  
gion, to shew the bloud of Saracens: now  
like barbarous Saracens, diuers make voi-

ages

ages into other lands most brutisly in privat combat to shed the bloud of their native country men & Christians. Alas, let every man come home to his secret thoughts, & say truly in his owne heart; Doth not a dear God, every day we live, raine upon our heads even golden shewers of his mercy? Moneth after moneth, and yeare after yeare, do not the heavens blesse the clouds, and the clouds blesse the raine, and the raine blesse the earth with such infinite plenty & abundance, that notwithstanding there be in this populous Citie eight hundred thousand living soules, or thereabouts, yet they are all filled, and fully satisfied with the fat of the earth, & the dew of heaven? Doth not a wise and religious King, heap upon our heads, wealth, gifts, offices, and honors, most sweetly embracing each Nation in both armes, with tender affection and equall termes of love, & for all this, instead of thankfulness to God, of love and loyalty to our Soveraigne, will ye never cease to beget new quarrels, and to sheath your weapons in your own bowels? O tell it not in Gath, and let it never

*O what loue  
and thank-  
fulnesse do  
we owe to  
so gracious a  
Ged.*

be published in the streets of Askalon: let it never be heard of in Spaine, nor reported in the Court of France, for our confederates will smile, and our ancient enemies will secretly rejoice.

The honor of true Christianity, above all the laws, learning, and religion of the Heathen, is to pray for our enemies, and to forgive. Indeed the law saith, An eye for an eye, bloud for bloud, for everie wrong a recompence, and it hath ever been accounted a point of wisedome and teaching policy, amongst the barbarous Gentiles, to meet a man at the land's end, to requite an injury and pay it home. But Christ teacheth us another doctrine:

*Love your enemies, blesse them that curse you, do good to them that hate you.* This did he teach in his life, and this did he performe at his death. In the depth of all his sorrows when the tormentors stood round about him: upon the Altar of his crosse he prayed for them; *Father forgive them, they know not what they do.* Let his example bee our instruction. Whatsoever is past, passed be it, forgotten and forgiven. *Nihil adeo grave, quod given-*

Mat 5. 44.

Luk 23. 34

non

Greg.  
Mag.

non aquanimitate toleratur, si Christi passio ad memoriam revocetur. No injury is so soule and disgracefull, but it is easily pardoned, by calling to mind the passion of Christ Iesus. As he did, so let us also mourne for the conversion of our enemies; especially for all such as sin of ignorance. Let us never cease to pray, as we our selves would be prayed for, Father forgive them, they know not what they do. Assuredly there is no such testimony, no such assurance to my soule, that the sweet spirit of grace resteth in me, as to pray for mine enemies, and to forgive them. *Beatus qui amat te, amicum in te, & inimicum propter te.* Blessed is he who loveth thee, his friend in thee, & his enemy for thy sake. It is most lamentable which we daily see; by private combats, by scarefull and secret murthers, bloud toucheth bloud, and the whole Land, is grievously defiled. Lord, Lord, who keepest covenant and mercy for ever with them who love thee and feare thy name, on. punish not this flourishing & Christian kingdom for this crying sin. Mercy, for-  
givenesse, and charity are daily taught;

August.

Christian

Christian and good lawes are alreadie  
ordained, justice is duely and faithfully  
executed, and so their bloud and bloody  
attempts fall upon their owne heads, but  
mercy and peace and salvation be upon  
our King, upon his posterite, and upon  
his people for ever.

*Drops of bloud trickling to the ground.*

Psal. 130.7 Ioh. 8.11. sliding  
 It was truly prophecied by the sweet  
Singer of Israel : With the Lord is  
mercy, & with him is plentious redemp-  
tion. Here is plentious redemption ; his  
bloud trickled to the ground. As he was  
kingly & munificent all his life, so also at  
his death : he reserved nothing to himself  
but onely charity to redeeme the world.  
He gave himselfe to be our Father ; his  
Sonne our Brother ; the holy Ghost our  
Comforter ; his Church our Mother ; his  
Word our Guide ; his Sacraments our  
food, his death our remission, his bloud  
for ever, our Redemption. Plentious re-  
demption, forgiving all kind of sins. To  
S. Matthew his extortions ; to Mary Mag-  
dalene her loosenesse ; to the fiftie woman  
her adultery ; to the Apostles their back-  
sliding

sliding; to S. Peter his deniall, to his persecutors his owne death. Plenteous redemption. For to his Apostles he commended the care of his Church; to Saint John the blessed virgin his mother; to his father his spirit; to Joseph of Arimathea his body; Paradise to the Theefe, and to all mankinde the excellencie and plenty of his bloud.

In the 19. of *Numbers*, the 4. it was commanded that the bloud of the sacrifice should be sprinkled before the congregation seuen times. Moses also was commanded to sprinkle the altar seuen times, that so the altar and all things belonging therunto might throughly bee sanctified. In like sorte the bloud of Christ Iesus was seuen times shed, that both the earth might be consecrated, & all things beloing therunto. First, in his incarnation, when the word became flesh, hee sanctified the whole nature of man by a blessed and hypostaticall union. *Vnguentum evanescit à vase in vase, omnia vase, unguentū ipsum redolere facit: as a delicate and rich oyntment poured out of violl into violl, doth sweeten and perfume each*

Levit. 8. 11

Circumcisione.  
Honio.  
Corona.  
Flagellazione.  
Manibus  
Pedibus.  
Corde.

D. Epiphanius in  
Anchor. 342.  
Cant. 1.2.  
Unguentum  
evacuum  
de caelo in  
terrā.

Gen 27.27

Chrysost.  
in serm.de  
Pas  
Non sub-  
iecto, ut eti-  
am ipsius a-  
eris natura,  
mundetur,  
& terra  
sanguis di-  
fillatione  
purgata sit.

each vessell it is poured into: so the di-  
uine nature descending into the humane  
nature of man, & becoming one heaven-  
ly and harmonical Hypostasis, hath infu-  
sed into euery good Christian a sweet in-  
fluence of holiness and spiritual odour.  
Insomuch, that God the father saith to  
every regenerate Christian, as Isaak said  
to Iacob his sonne: Behold, the smell of  
my sonne, is as the smell of a pleasant field  
which the Lord hath blessed.

Moreover, whereas man consisteth of  
the four elements: his bones & his flesh  
of the earth, his breath of the aire, his hu-  
mors of water; the heate of his heart and  
spirites of fire; To the end that man & the  
whole substance of man might be renewed,  
The Aire he perfumed with his breath;  
the water hee sweetened with his Bap-  
tisme; the Fire he purified with the Holy  
Ghost; and the Earth he cleansed by stee-  
ping it in his own bloud trickling to the  
ground. Why to the ground? The earth,  
before all liuing creatures, was created,  
named, quickened and blessed of God,  
as *Materia prima*, the foundation of  
formes, the substance, the matter, the  
mother

mother of us all. When man was to be made, hee was formed of the earth; when punished, set to till the earth; when he died, to returne to the earth; Christ Jesus was to be laid in the earth; and from the earth to rise againe. After-  
wards this earth was cursed for mans of-  
fence : *Maledicta terra* : Cursed bee the  
earth for thy sake. Now to sanctifie this  
earth, to take away the curse, to renew  
it againe to the use of man, that so the  
very stones might give a sauour of hol-  
iness, and the ground defiled with the  
sinnes of men, might be expiated; Christ  
did hallow it with his bloud, it trickled  
to the ground. *Medicina qua removet ma-*  
*ledictionem terre, est sanguis Christi*: The  
bloud of Christ is that soucraigne medi-  
cine which taketh away the curse of the  
earth. As the Prophet *Elisha*, by casting a  
little salt into the corrupt waters, took a-  
way the infection & bitterness, and made  
all the waters sweet: so his bloud trick-  
ling to the earth, did take away the bitter-  
ness of the curse, & blessed it to us again.  
And surely if the touch of his garments  
did cure the bloody issue, & the napkins  
of

Gen. 3. 17.

2 Kin. 2 12

Act. 5. 15.

Greg. Na-  
zi.

of S. Paul, & the very shadow of Saint Peter, were of sufficient vertue to heale diseates; much more powerfull must needs be the sacred & immaculate bloud of Christ. *Christus adventus in terram, so- tam terram sanctificavit.* By Christ his descending upon earth, all the whole earth was sanctified.

So plentious was this redemption, that not onely by bloudshed in his death, but by the obedience and holines of his life, all the creatures were hallowed & made fit & comfortable to the use of man. As the *Vnicorn* having once dipt in the wa-  
ters, al the beasts of the forest may plenti-  
fully drinke; so Christ having used all  
things, all things are lawfull unto us. He  
sanctified the Fowles of the ayre, in the  
Dove, that did descend on him; the Beasts  
of the field, in the Lamb which he did eat  
of; the Fishes of the Sea, in broyled Fish  
which he tasted of; the Trees of the forest  
in the timber of his Crosle; the Plants of  
the earth, in the whithorn of his crown;  
the Fruits of the Earth, as Bread, Wine,  
Honey, all which he did often feed on.  
Againe, the use of sweet Balmes was ap-  
proved

Cypress.  
Cedare.  
Olive.  
Palme.

proved in the costly ointment, where-with Mary did anoint him; of aromati-call spices, wherewith his body was em-balmed; of Kingly garments, in his scar-let robe; the honour of Funerals, in his mournfull buriali; the memory of sepul-chers, in the tombe wherein he was laid, newly hewen out of a rock. So plentious was this redēption, that he sanctified all kind of callings. First, himselfe being a King, as the most royall and necessarie of all others, he hallowed the calling of kings, by receiving the homage of kings: and as he tooke homage and obedience frō thē, so by his own practise he taught tribute & obedience to thē. The calling of Nobles & Councillors, in *Nicodemus* and *Joseph of Arimathea*: of Officers, in *Musb. & Zacheus*; of souldiers in *Corne-lius* & the Centuriō, of all other inferior callings, in Fishers, husbandmen & shep-heards. So plentious was this redēption, that to cheer up our lives, & to make them comfortable, by his own example & pre-ſeſce he bleſſed & ſacrified, feaſts, mariages, triumphs, invitaſions, that ſo, the plenty of feaſts, the joy of mariages, the glory

Ex aequo  
omnes ad-  
mittens, eos  
etiam qui  
vite genere  
obſcuri.  
Procon. in  
Iſa.

of

Luk. 2.46.  
Mat. 6.9.  
Luk. 4.16.  
Luk. 24.27  
Mat. 26.30  
Luk. 4.20.

of Triumphs, and the kindnesse of Invitations, might Christianly and comfortably be used of us againe. So plentious was this redemption, that to the end, both to us here present, and to all his whole Church, this and all other such holy exercisles might be blessed & fruitfull, in his owne person, and by exemplary practise of his owne actions he sanctified disputationes, he posed the Doctors; Prayers, he taught us to pray; Reading, he went into the Temple and stood up to reade: Expounding, he opened the Scriptures to his disciples as they went to Emmaus; Singing, after the institution of the Sacrament, they sung a Psalme; Preaching, in the 4. of Luke, he closed the Booke and began to preach. So, first he hallowed the earth, and all things thereon for us, and then sanctified these holy exercises, that by them his name might be praised of us, and blessed evermore.

Moreover, so plentious was this redemption, that he sanctified the clouds by his ascension; the stars by that Starre which guided the wise-men; the Angels by

by their service, and the Heavens by his  
owne glorious presence. Lastly, so plen-  
tious was this redemption, as that faint  
and cold sweat which is upon us at the  
Agonic of our death, the same hec hath  
sanctified by the warme and bloudy  
sweat of this Agonic, making the Grave  
a quiet withdrawing Chamber for the  
body; and Death before so terrible botn  
to body and soule, now an everlasting  
plandite, and the very doore of heaven.

Here now appeares the excellencie  
of the Redempcion, before the creation  
of the world. Of the Creation of the  
world, and of all other the workes of  
God, it is said in the eleventh Chapter  
of Wisedome, and seventeenth verse, God  
did all things in number, weight, & mea-  
sure. But in this plentious redēptiō by his  
Son, neither nūber, weight, nor measure  
was observed. Not number, for it was not  
gutta, a few drops, but *unda sanguinis*, a  
currēt or shower of bloud, rather then  
drops: not measure, for it was *modus sine  
modo*: the measure of his love was beyōd  
measure: not weight, for it was *unigiaωρειν*,  
a price unvaluable, it waighed down the

*Medicam  
guttam san-  
guinis (prop-  
ter unionem  
ad verbum)  
pro redemp-  
tione totius  
humani ge-  
neris sus-  
fecisse.*

Clemens.  
Rom. 5.20

2 Thes. 1.3

whole world. Where as one drop for the  
worthinesse of the sacrifice had bin able  
to redeeme a thousand worlds: in this  
rich and glorious offering, no faithfull-  
nesse of loue, no fervencie of zeale, no  
earnestnesse of praiser, no dutie of obedi-  
ence, no extremity of sorrow, no excell-  
ency of merits, no plentie and abun-  
dance of bloud was wanting. Rather  
more worlds and more sinnes were wan-  
ting; for where sinne did abound: his  
bloud then, and his gracie now, doth su-  
perabound much more. Reioyce there-  
fore O Heavens, and be glad O earth, for  
heaven and earth, men and Angels, ele-  
ments and creatures, haue bee ne ioyed  
and blessed by this redemption.

Now to conclude: Honourable Peers,  
and beloved Christians all, I know right  
well, both by calling and dutie we are  
bound to love you: your holynesse is  
our ioy, and your religious life is our  
crown. We give thankes to God, and  
reioyce for you, wherouer we become.  
As the Apostle spake of the Romans, not  
only your faith is knowne throughout  
the Land, but your diligence in Prayer,

your

your loue to the Gospel, your zeale in  
hearing, your peaceable and godly life in  
all unitie and Christian love: Wherefore  
I humbly intreate you, by the unspeakable  
loue of Christ, & by the woful pangs  
of this bitter & bloudy Agony, be plea-  
sed, be pleased to make some difference of  
this time, Let it never be truely objected  
unto us, that our doctrine & our profes-  
sion is nothing else but licentious liberty.  
Now against this blessed time of the pas-  
sion, & generall receiving of the Sacrament,  
let us breake off our sinnes by righteous-  
nesse; by feeding the hungry, by clothing  
the naked, by relievning poore prisoners,  
by helping yong beginners, by pitying  
and comforting old Servants, and poore  
tenants, who have worne out their lives  
in your seruice, and now in their age, sup-  
er their owne sorrow in silence. Let us  
consecrate soule and body unto God by  
Prayers uncessant, by almes chearefull,  
by inward sorrow, by unfained repen-  
tance. But on the contrary, (as it be-  
commeth Saints) riot and play, banquet-  
ting and belly cheer, flanting in colours,  
& priding in vanities, away, away with  
them.

Bernard.  
Cant. 4. 7.

them. Whilst our glorious Redeemer is watching, let not us be alwaies chambering; whilst he is earnestly praying, let us not bee dicing and dancing; whilst he is astoried for our sins, let not us bee sensesse of our owne misery; and setting with his sacred bloud he hath sanctified all the creatures unto us, let us not by our owne wickednesse, profane them to our selves. *Christus formus in se, sanguinolentus propter te.*: Christ Iesus all faire in himselfe, was all bloudy and blemished for thy sake. Doe not then, doe not see the Lord of glory, our joy, and love, our thrice blessed Redeemer, doe not see him in this plignt and wotfull agonie without some pitie, and humane commiseration. It is written of *Gregory Nyssene*, that he never looked up on the picture of Christ sweating and bleeding in his agonie, but presently, hee fell on weeping. Alas, this Agonie is but the beginning of sorrowes; consider, looke wistly upon him. Behold, his head is full of dcau, and his lockes are deawed with the bloody drops of the night, his very soule is

is crucified, and all his \* whole body weepeth.

When tidings was brought to *David* that *Jonathan* his friend was slain; he rēt his cloaths, he fasted, hee mourned and cryed out: *O noble Israel, how vertyou overthrown! Woe is mee for tree my deare brother, very kind hast thou been unto me, & thy loue hath passed the loue of women.*

The case is now ours, a more lovely then *Jonathan* is here. The Messias is bound for Mount Calverie, and going to be slaine. Most justly may wee cry out: *O noble Redeemer, how art thou distressed? Woe is mee for thee my dearest Saviour, very kinde hast thou beene unto me. Thou hast wounded my heart with thy loue, and overcome my soule in affection. I will not mourne for thee a few dayes, as *David* did for *Jonathan*, but all my life long: so often as this time shall returne, so often will I seeke thee in the garden with sorrow, and follow after thee towards Mount Galvary weeping. In weeping will I over-weepe each teare, in recounting my sinnes, and lamenting my*

\* *Vitiosus  
corporis vul-  
neribus te  
totum sana-  
ret, & ut te  
totum acci-  
piat, quise  
volum tibi  
dedit.*

grievous offences. Thou forgavest mee  
 a sinner; truely for thy sake doe I forgive  
 mine enemies: Thou diddest release mee  
 from the bands of Sathan, I release the  
 bands & forfeitures which I have hardly  
 taken: Thou Lord wert crowned with  
 thorns, O wretch, I am not worthy such  
 honour: but compunction and sorrow,  
 a slip onely of thy thorny crowne, that  
 wil I take, and weare it as a gatland in ho-  
 nour of thy name. Surely every mans  
 silent thought is a secreit watch unto his  
 heart. Let any man ask his own heart, &  
 it wil tel him: *Versa & reuersa in tergum,*  
*in latera, in ventrem, dura sunt omnia,*  
*Christus solus, requies:* Mise and fore-  
 cast, tosse and turne all the night long  
 from one side to another, still, still, no  
 true ioy, no contentment to bee found,  
 but onely in Christ Iesus. He onely wor-  
 thy to be sought, and none but hee wor-  
 thy to be found. *Dulce cervical, corona spi-*  
*nea:* The crosse of Christ is a bed of  
 Downe, and his crowne of thornes a  
 sweet pillow. Thoughts of remorse, and  
 \*ioyes of sorrow, silent mones and mel-  
 ting teares, an heart truly humbled, and  
 a spirit

Aug.con.  
 fes lib 8. c.  
 16.

\* *Peniten-*  
*tes dolent*  
*& de eodem*  
*dolore gau-*  
*dentis*  
 Thom.de  
 human.  
 Christi.  
 cap. de  
 Passione.

a spirit ever settled, chearefully to live,  
and willingly to dye in the louing armes  
of a gracious Redeemer; this is the goale,  
this is the crowne; this is the way, now  
to liue a Saint on earth, and hereafter  
to inioy an exceeding and eternal weight  
of glory: the fruition whereof, the Lord  
of all glory grant unto us, for and in the  
meritorious Agonic of his Son Christ  
Iesus; to whom, with the Father and the  
H. Ghost, three Persons, one immortall,  
powerfull, ever-living, and onely wise  
God, be given and ascribed of all Na-  
tions, honour, praise, power, and  
thanksgiving for ever-  
more. *Amen.*

---

*FfNIS.*

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# THE VEXATION of Saul.

I. SAMUEL, 16. 14.

*But the Spirit of the Lord departed from Saul, and an evill spirit sent of the Lord vexed him.*

**H**e wise Philosophers, professors of good learning and vertue, Plato, Aristotle, and others, they much blamed the Lidiens for using at their banquets, Musick of a soft and smooth sweetnes ; but the Doreans they much commended, allowing it fit, for the increase of Noblenesse and vertue, to be stirred up with sharpe, rough, and dolefull sounds.

In celebrating the mournefull Passion  
of

IRREGU  
PAGINAT

# REGULAR MATION

evil or sin, except God, & who should  
knowes quicke? & if syb or quicke be  
not god, then god is a fayre & honeste  
man, & if god be god, then he is not  
a fayre & honeste man. Also note if a man  
of religioue lantre come gliblye to you in  
the lande of the world, & comfayneth you in  
affection, & sayeth manye good thinges  
about god, & sayeth to you god is a fayre  
and honeste man, & if he be a fayre  
& honeste man, then he is god. But if he  
be not god, then he is not fayre & honeste  
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In celebrating the mournesfull Passion  
of

of our Saviour before the heavenly ban-  
ket of holy Sacraments, it shall not be  
meet for me to deliver, nor profitable for  
you to heare pleasant and delightful  
things. Be pleased rather to give ear to  
an example of Gods iudgement; and the  
more needfull an example, for that pre-  
cepts and persuasions, without applying  
unto them examples of imitation, are  
barren, cold, and unfruitfull.

August.

But as S. Augustine saith; *Quot habes  
in sacris Literis judicij Dei historias,  
& habes conciones:* Wheresoever in holy  
Scripture, there is an example of Gods  
judgement, there is also a good Sermon.

Here in this Scripture, you shall be  
bold *Saul*, a godly King, & the glorie of  
Isracl, raised by God, standing in prospe-  
ritie, falling into sinne, reproved by *Sa-  
muel*, neglecting repentance, and thert-  
upon utterly forsaken of God; shewing  
to us all, a rare and fearfull example of  
his judgement.

In opening whereof, because there  
are sundry deepe and difficult points, I  
humably crave both pardon and favora-  
ble construction, intending to hold my  
selfe

selfe to the Scripture, and there withall  
to use such moderation, as shal be fitting  
his Honourable presence and holy  
place. But *The Spirit of the Lord depar-*  
*ed from Saul,* &

1. The cause of Gods displeasure towards Saul, which was his sin

2. The punishment inflicted upon Saul for these finnes.

1. In Religion. } Vnadvisedly taking upo hiay to offer Sacrifice himselfe, contrary to the direction of Samuel the Prophet.

2. In Justice. } Sparing Agag, & the fattest cattle, contrary to Gods commandement.

1. Pain. } The Subtraction of Grace, and losse of Gods Spirit to damn him; The Spirit of the Lord departed.

2. Pain. } God gave Sathan leave to work upo him. An evil spirit sent to vexe him.

The

## The cause of Saul's Punishment.

In the course of holy Scripture, I find divers to have fallen away from God, and yet amongst them all, not one is excommunicated out with such a note, in this special manner: *And the Spirit of the Lord departed from Saul.* Whereupon it is very requisite to consider what *Saul* was.

Pro. 17. 6.

1 Sam. 9. 1

Arist. Rhei.  
li. i. ca. 5.Pro. ca. 20.  
ver. 29.

1. Sam. 9. 2.

In the 17. of the Proverbs, the sixt verse, the Wise man saith; *The glory of children are their fathers.* Saul's Father was descended of the twelve Patriarkes, he came of the Tribe of Benjamin, his Father was a rich man, and a valiant, & appeareth in the first of Sam. the ninth Chap. and the first verse.

And whereas Aristotle sets down that the ornament of a yong man is, *μεγαλη, γανη, ισχη,* greatness or talness, the beauty and strength, for the body; and for the mind, *αριστη και ονομασια,* a good courage & sober conceit; agreeing with the Wise-man, who saith: *The beauty of yong men is their strenght:* it is thus said of *Saul* in the first of *Samuel*, the ninth Chapter, and the second verse; he was

good

goodly yong man and a faire, taller then  
any of the people from the shoulders  
upward. Moreover, in the 3. verse, it ap-  
peared, he was obedient to his Father;  
e sin in the 5. ver. tender over him, & loath to  
have him grieved; and in the 21. verke,  
when he came to Samuel, the Seer, in a  
confidewly and religious manner he did reye-  
rence to the man of God, and in great  
modestie (as unworthy and unwilling  
of so high advancement) he hid him-  
self, and said: *Alas, my family and kin-  
shippes, and is the least of all the families, and of  
the smallest Tribe of Israel.*

Thus farre you may see Saul a natu-  
rall man. And as the faire Whitspar bed  
of stone is called *ELL MADRE  
DELL ORO*: The mother which con-  
ceives in her wombe, & bringeth forth  
the rich & hidden Mine of purest gold:  
so the faire and beautifull gifts of nature  
are most pliable to conceive, and fittest  
to bring forth the divine & hidden trea-  
sure of the inestimable graces of the spi-  
rit. But this light of Nature gives onely  
some preparation to religion and divine  
knowledge: it is the light of grace which  
ministers

Vers. 3.  
Vers. 4.  
Vers. 5.  
Vers. 21.

1 Sam. 10.  
ver. 22.  
1. Sam. 9.  
21.

ministers the ground of faith, and ioyneth  
the soule with heavenly understanding.  
Nature indeed affords a glimmering and  
raiseth some little spakcs of vertue; but  
it is Gods Spirit which doth illuminate  
the heart, and flasheth heavenly light  
into the soule.

The Moone having light, but imperfectly, cannot give light of her selfe, except  
first she be enlightened by another; but the Sunne having brightness in a kinde of  
perfection, doth illuminate of it selfe alone: So the soule of man endued with a  
few small and dimme sparks of nature, of it selfe can never be enlightened; but when  
the holy Ghost, the perfection of light doth kindle these sparks, then suddenly  
the soule is illuminated from above, and sheweth it selfe in a far more  
excellent measure of grace.

Saul, adorned with these natural gifts, Hec  
it pleased the Lord of glory to set his eye  
upon him, he chose him above all the  
Nobility of Iurie; he was anointed by is pa  
Samuel; and to be shure, he was changed  
from a naturall man to a spirituall. The full  
Scripture setteth it down plaine in these  
words:

I Sam. 10.

1.

I Sam. 10.

6.7.9.10.

words: God turned him into another man,  
God gave him another heart; aliam cordis  
affectionem, saith S. Augustine; again, God  
was with him; and the spirit of the Lord  
came upon him; & tertiam personā divi-  
nitatis denotat, non quoad substantiam sed  
virtutem: as Flaccus Illiricus, and divers  
learned doe expound it.

Now, Saul being thus inspired from  
above, obserue (I beseech you) what  
great difference is betweene Morall and  
Theologicall vertue, betweene a natu-  
rall man and a religious. Saul enlightened  
with the spirit of grace, see presently  
what excellent fruits proceed from the  
same. First, he prophesies, foretels things  
to come, and sings praises unto God, the  
10. Chapter, and the 10. verse. He is careful the people should not  
offend, the 14. Chapter, and the 34. verse.  
He enaeteth poenal lawes against South-  
ayers and Coniurors, and destroyeth  
them, the 28. chapter, and the 9. verse. He  
is patient in bearing reproach, the 10.  
Chapter, and the last verse. He is merci-  
ful and ready to forgive, the 11. Chapter  
and the 13. verse. He fighteth the Lords  
battels,

August.  
Mutatio in  
erior.  
Tolcius in  
Ioh. cap. 3.  
Processio fu-  
it non perso-  
nalis sed  
affectionis.

Flac. Illiri-  
cus in triu-  
lo Spiritus  
fol. 1160.  
Ex abdito  
divinitatis  
secreto re-  
pentinus  
afflatus.

1 Sam. 10.

10.

Carnalem  
noverant,  
spiritualem  
uidebant.

Greg.

Magnin

1 Reg c. 10

1 Sam. 14.

34.

1 Sam. 28.9

1 Sam. 10.

27.

1 Sam. 11.

13.

1 Sam. 14.

47.

35. verſe.

1 Sam. 11.

15.

battels, and becomes a noble warriour, the fourteenth Chapter, and the fortie seventh verſe. Hee builds an Altar unto the Lord, as appeareth in the same Chapter: and lastly, he offers peace offerings; and he with the people reioyce exceedingly before the Lord, as it is plainly set downe in the eleventh Chapter, and the last verſe.

Behold the working of a powerfull spirit; looke what a change here is; the gifts of nature are beautified with the gifts of grace: *Saul* is now garnished with Wisedome, with Courage, with Zeale, with Patience, with Mercy, with Religion and Obedience, with Prophētying and holy worship, and yet, alas! yet it is said, *The spirit of the Lord departed from Saul*.

O secret deepe, and bottome search-  
leſſe of Gods most righetous iudgments!  
Wonderfull are thy counſels, O Lord,  
and thy thoughts past finding out! *Saul*,  
a gouernour of thine owne choyce, a lea-  
der of thine owne people; conquerour  
of thine enemies; partaker of thy good  
Spirit; reputed a Prophet; ſhewing ma-

ny and notable works of pietie: ah Lord,  
thine owne *Saul* becomes a cast-away,  
and is reiectet of thee for euer.

Lord, Lord, most louing, merciful, graci-  
ous, slow to anger, abundant in goodnessse  
and truthe; as the sweet influence of the  
heavens spreadeth it selfe over the broad  
face of the earth: so thy compassion and  
kindenesse is over all mankinde, thou ha-  
uest nothing which thou hast made, thou re-  
jecest over all thy works, and being the lo-  
ver of soules, thou wouldest not the death of  
any. the whole world doth acknowledge  
thy goodnessse: and wee all, now here as-  
sembled together, in the daies of proof, haue  
sifted thy loue, and have tried expeirience  
of thy manifold and sweet compassions.  
What then might be the cause, why thy  
spirit should depart from *Saul*?

Mary Magdalene, a long time shee  
had led a loose and lascivious life, and  
yet her sinnes were washed away in  
teares.

Saint Peter denied his blessed Lord  
and Master, swearing and forswearing  
him, whom hee had vowed before to  
stand to; a great and dangerous fal, yet as

Exod. 34.6

By deliue-  
rance from  
the pow-  
der trea-  
son.

Luk 7.38.

Luk. 12.60  
62.

soon as euer he saw what he had done, his wounded heart found a forgiwing God.

2 Sam. 12.  
13.

Holy David, whom in blessings the Lord had exceedingly blessed, hee committed murther and adultery, wilfully shedding the bloud of many innocents, a cursed and crying sinne, yet David continues the sweet singer of Israel, and the Prophet Nathan told him from the Lord, his sin was put away.

The earth did never beare a more dreadfull sinne, nor the heauens behold greater indignity, then for earthly men to wound the Lord of life, and to imbrue their hands in the bloud of their cruel sting redeemer; yet to some of those bloudy Iewes, euen presently after (before the speare was scarce washed which pierced his holy heart) S. Peter preached pardon to repentance, & as many as did repent, were receiued unto mercy.

What was it then? how comes it to passe? what might moue such a kinde and gracious Lord, such a bearing & long forbearing God so much to forget the sweetnes of his own nature, as to withdraw his spirit from Saul, & cast him off for ever?

A fsluredly,

Acts 2.41.

*Audi sis  
quot millia  
crediderū',  
ex interfe-  
ctoribus  
Christi.  
August. 10.  
9. in epist.  
Ioh. c. 1.  
tract. 2.*

Affuredly, reade, and reade it often; peruse and beat the whole Scripture through, and you shall not finde (before Gods Spirit departed, before the Lord forsook him utterly) that ever he eōmit-  
ted but onely two offences of any note.

The first was, that *Saul* being willed, before he should give battell to the Philistines, to stay 7. dayes at *Gilgal*, untill *Samuel* came to offer burnt sacrifice, and consult with the Lord, the Prophet coming not at the time appointed, betwene haste and feare, he by and by called for an offering, and offered burnt-sacrifice unto the Lord, himselfe.

The second was this; being sent of the Lord, to execute justice upon the Amalikites, to destroy and put all to the sword, he spared Agag the king, and saved the fairest of the caſtell alive.

I; but do these import such high degree of offence? or were these such horribles transgressions as without hope of any mercy, were so grievously to be punished? Yes surely: For God forbid we should think the Judge of al, would do un- iſtly: his thoughts are not as our thoughts.

1. Sam. 13.  
8.9.10.

Ver 12.  
I was bold  
and offered  
a burne-  
offering.  
1 Sam. 15.  
9.

Tob 24.10.  
(Sa.55.8.

*Non intue-  
tur meo, quod fit, sed  
qua quid  
fludio ac  
propensione,  
peragatur.*

*2  
Cupidine  
præda sedu-  
ctus. Hiero.  
to 5. lib. 8.  
in Eslay.*

*Thom. A.  
quin secū-  
dū, secun-  
dæ. q. 148.  
tertia.*

Man onely discerneth outward things, but the divine Essence, as the Eagles ey, pierceth and spiceth, entreth in, searcheth and seeth, not onely what is done, but with what ground of intent, all the actions of men are brought about.

Therefore (beloved and holy Christians all) marke I beseech you, and remember well these two offences.

The one was boldnes and prophanesse in Gods worship.

The other, the neglect of Gods Commandement in publick Justice. The one was meddling beyond his Calling in matters of Gods service; the other covetousnesse and corruption in justice, cloaked under colour of Religion.

Now the reason why *Saul* did so highly offend in these sinnes, the learned Schoolman sets down: *Gravitas peccati dupliciter consideratur; secundum mat-  
riam in qua, & secundum personam in  
quam peccatur.* The hainousnesse of any sinne doth principally consist in the matter wherein, and in the person against whom we offend.

An offence against any creature, is si-  
nne,

nite, against God (who is eternally) it is infinite. The holy Ghost saith plainly in the first of *Samuel*, the 2. Chap. and the 25. ver. If any man sinne against another, the Judge shall determine it; but if a man sinne directly against the Lord, who shall plead for him? The subject wherein Saul did offend was holy, the object was eternall; hee sinned oppositely against God in points of Religion and Justice.

1. Sam. 2.  
25.

Amongst all things incident to the actions and life of man, there is none more excellent then Religion & Justice. They are the principall causes, wherefore mankinde was first created, after blessed of God, and ever since preserved here on earth. Plato saith well, *7 he foundation of the Common wealth is Justice, and the foundation of Justice is Religion.* These are the chiefest means of humane good, and the surest defence of publicke State. *Remota religione & justitia, quid sunt regna nisi magna latrocinia?* Without Religion and Justice, kingdomes are nothing else but violent and mightie robberies: therefore it concernes great

In Alcibi.

August. de  
Civit. Dei.  
lib. 4. ca. 4.

men to be holy and just men ; for they and their actions, are unprinted Bibles, and speaking laws unto the people.

And surely, concerning the first offence of *Saul*, in taking upon him so boldly to offer sacrifice, we are taught thereby, what it is to pollute holy things with prophane hands, and especially men of example and note, to shuffle up the duties of holy worship, and shew contempt of Religion.

Men of high calling and eminent place to whom God hath given honour and worship, of all others, God will have them to give honor and worship to him againe. For great men, and good men make happy and blessed times in every degree and state. As the sweetest Rivers flow from the highest hils (*Tigris* and *Euphrates* from *Armenia*, and *Nilus ex montibus Lune*) so the fairest examples of Religion and vertue are specially to proceed from personages of high degree.

Plin. li. 17.

How highly God doth esteem, and how exceedingly ioy in the religious & devout affection of Noble and great men,

men, it is apparent by *David*, *Iosias*, and divers others; but on the contrary, profaneness in matters of holy devotion, dissolute presumption and lightness in cases of Religion whatsoever, in them especially, they ever were, and shall be paid home with grievous punishment;  
*Videant, videant, qualem rationem habent  
iuri sint cum Deo, qui sanctis non sancte  
utuncur.*

AUGUSTIN  
Psal. 103.

Let all men beware and looke well to it, for there shall be a sharp reckoning for such as use not holy things in a religious and holy manner.

*Philip of Macedon*, who otherwise being an heathen, was a Prince of great renowne; yet because in his confederate leagues he made light account of a sacred oath, his base sonnes were burnt up in their beds; his sonne *Alexander* was suddenly noysoned, himselfe cruelly murdered, and his whole posterity finally raced.

Examples of the Heathen herein were infinite: I come to the Scripture.

*Ieroboam* to fit his owne turne, in reaching

1 Kin. 12.

31.

2. Kin. 13.

4.

2. Chron.  
13. 20.

2. Chro. 26

5. 15.

Ver. 20.

Ver. 21.

2. King. 2.

24.

2. Sam. 6.6

S. Hieron.  
Brachium  
& bumerū  
exaruisse.

reaching politic, made Priests of the best of the people, and so dishonoured God, and that holy calling: by & by his hand was stroken with a leprosie, and the very words of the Scripture are: God plagued him, & he died; & not one of his posterity was left to make water against the wall.

King *Vzziah* as long as he sought the Lord in feare and reverence, the Scripture saith, God did help him marvellously made him prosper, & his fame was spread farre and neere; but as soone as he prophane the Altar, usurped the Priesthood, and shewed neglect of Religion, the holy Ghost saith, *He was branded in the forehead for a foule leper*, before all the Congregation he was thrust out of the Sanctuary, and so continued a loathsome lazare, separated (as it were in an Hospital) to his dying day.

The silly boyes, who did but scoffe and deride *Elisha* the man of God, were torn in picces of Beares.

When the Arke of God was removed in solemn triumph, King *David* and all the Nobles of Israel before it, *Vzziah* in a good intention did but touch the Arke and

and stay it up, presently the Lord was wroth (and as though he had layen in wait to take him) strooke him instantly, as with a thunderbolt in the same place.

Michol disdaining onely at David, because he was humble and reverend in the worship of God, she bare away the bitter curse of barrennesse.

Ely an aged man, and a Fatherly Prophete, because he did winke at his owne sonnes, and suffered them to be prophane in their holy Calling, all on a sudden both his sonnes were slaine, his daughter with sorrow dyed in travell, and he himselfe had his necke broken.

I have alledged these plaine examples to this end, that we might fully be resolvēd, that neither the deepe policie of Princes, nor the maiesty & preposterous zeale of Kings, the innocencie of children, the ignorance of the Gentiles, the frailty of women, the good intention of men, the gray haires of age; none of these are respected in case of Religion: if they once give shew of prophanenesse in matters of holy worship in what kinde soever,

August. de  
mirab. fac;  
Scrip. subi-  
to/uffocari  
at. Alius ful-  
mine per-  
cussion,  
2 Sam. 6.  
16.  
Ver. 23:

1. Sam. 4.  
18.

Ver. 20.

Ver. 11.

scover, all sorts, all degrees, have beene sharply punished, and surely stung home with smarting woe.

O there is no sight more acceptable and pleasing both to God and man, then to behold the Priests weeping at the Altar: Judges grave and upright in the seat of Justice: Nobles reverend and devout in the worship of God, and holy places of Religion.

Contrariwise, dissoluteness, corruption, hypocrisy, and double dealing in points of Religion, and things consecrated to God; they do favour of a base and earthly mind, and secretly bewray a false and wicked heart, distrustful in God, and alienated from his love. Reverence doth arise from feare and love: & where there is no reverence, there can be neither love nor feare.

The Heathen wise man Aristotle sets it downe for an undoubted principle: Ο γε τεις ιεροι μυστηρια κατεβασι, εγινε, δηνοι αδικησεν: Hec that will deale corruptly but the value of three farthings in sacred matters, that man wil not stick to do any wrong or injury whatsoever.

Herein

Arist.Rhe.  
ii.1.ca. 14.

Herein was Saul twise taken tardie,  
First, with a distrustfull heart he rashly  
offered sacrifice with prophane hands;  
and after in soule corruption spared the  
faulkest carcell, under colour of Religion.

But alas, he was much deceived : for  
howsoeuer he thought he might haue se-  
cretly gone cleare away; howsoeuer he  
might conceiue he had done wisely; yet  
the spirit of God doth befoole him; Sa-  
uel tels him plainly from the Lord:  
*Stulte facisti, Thou hast done foolishly.*  
God who is iealous of his owne honour  
and our loue, he must neither be dallied  
nor doubled with.

There is no question, and it is plaine  
by many places of Scripture, at one time  
or other, one way or other, God by his  
secret and silent prouidence doth so work  
and fetchi matters about, that euery man  
is tried : but as the Wise-man saith; *To  
the mighty abideth the sorer trial: if they  
stand fast in a brunt, if they cleave to  
God in a straight, then are they crow-  
ned for euer.* *Talis est quisque qualis est*  
*in turbine,* saith Saint Hierome; so is eu-  
ery one accepted of God, as hee is found  
sure

1 Sam. 13.  
13.

Ioh. 7. 18.

Wis. 6.8.

S. Hieron.

<sup>1 Sam. 13.</sup>  
13.

Greg.  
Mag to 2.  
lib. 5. in  
exposi.  
<sup>2 Reg. 13.</sup>

A cursed  
sin, and yet  
daily pra-  
ised.

sure in the triall. Saul was now a Proba-  
tioner, he stood upon his triall, and had  
hee beeene faithfull in his tryal, as Samuel  
told him; *Hadst thou now stood fast, thou  
hadst beene established for ever.* But being  
advanced by God, receiuing many fa-  
vours, and tryall made of his faith and  
constancie, hee was found light in the  
balance, not making that reverend ac-  
count of God and his religion, which he  
should haue done. *Divina familiaritatis  
gratiam eam offendisse,* saith S. Gregory:  
Saul was reproved for abusing Gods  
most divine, and graciously vouchsated  
familiaritic.

It is not for mortall men to haue bold with  
the Lord, to make bold with him at their  
owne pleasure, or to neglect and pro-  
phane any thing which belongs to his  
honour & service. Men of eminent place  
and worth, of what calling and degree  
soever, to bestow and grant the Aduou-  
sions & Donations of Church-livings, &  
other spiritual Promotions, to a wayting  
Minion, to a scrupule Flatterer, or any o-  
ther kindred, or temporall men about  
them, who afterward shall make sale of  
them.

them as of a Iade in Smith-field, placing  
some poore and silly Reader, and gathe-  
ring the fruits unto themselues : what  
doth such a man, or such a Patron, but  
openly proclaime to the world, that hee  
makes no more account of the good and  
religious life of his neighbors & tenants,  
no more reckoning of the saluation of  
their soules, and the worship of his God,  
then he doth of a cast suite of apparel.

Hercupon the Lord, searcher of all  
hearts, finding himselfe despised, doth  
presently distaste such a man. And as he  
hath cast off, & set at nought the honour  
of his Maker, and the loue and carefull  
trust which in that case he ought to haue  
borne unto his God, so doth the Lord  
cast him off, & by his secret & silent pro-  
vidēce, matters at length are so wrougħt  
and fetcht about, that one calamity or o-  
ther continually followes. Either hee is  
punished in want of blessed Issue, or vex-  
ed with wicked, wastfull, and rebellious  
children; other whiles the wife that lyeth  
in his bosome is false, or his friend (who  
should be unto him as his own soule) be-  
comes unfaithful. Sometimes his estate is  
wasted

wasted no man knowes how; he falleth into strange and secret diseases; he is drawn or enforced to endless suits in Law; hee is disquieted and troubled in minde; hee falleth into some just disgrace with his Soveraigne, or liues with contempt and reproach in his owne Country; a thousand wayes doth the Lord bring secret and unknowne punishments about, till that base contempt of his name and honour, be soundly paid home againe.

2 Kings 23:  
25.

Ver. 29.

In the second of the Kings, the 23. Chapter, Iosiah, he did uprightly in the sight of the Lord, and there was none like unto him: yet because he grew presumptuous and over-bold of the Lords fauour, neglecting but once to consult with the Oracle of the Lord, hee was presently slaine at Megiddo by the King of Egypt.

The gracious fauour and cheeresful re-spect of a Royall and Worthy Prince, to a vertuous and heroicall minde, it never breeds neglect: but where Loue bath bin kinde, & Trust comes at length to make a tryall, then a proud and presuming stomacke,

in somack, a false and starting heart utterly  
own overthroweth all. It is an undoubted  
hee signe of a Noble and high spirit, to bee  
hee of a thankefull heart and reposed con-  
So. stancie both to God and man.

re. Marke (I beseech you) the beginning  
ou. and end of *David*, his prosperous raign,  
Se. his triumphant victories, his noble off-  
a. spring, his eternal memory, & his seede  
his blessed for euer. Notwithstanding, *David*  
ome offended diuersly, he committed sundry  
23. sins of frailtie as other men : but touch-  
the ing matters of Religion, with great hu-  
one mility and feare, hee euer consulted with  
pre- the Oracle of God, hee conferred still  
lule with *Nathan, Samuel, & Iehoiada*; so that  
was in the whole course of his life, in what  
ing place or danger, upon what occasion so-  
ever, still he had a chary and tender care  
e, so of Gods glory, an high and resolute  
ever confidence in his mercy, an holy and re-  
bin verend estimation of all duties towards  
ake God and his holy worship.

And as *David* did prosper, because he  
stood fast in God, because after hee was  
anointed, hee did forbeare, and stay  
the Lords appointment; so I doe boldly

speak it, without feare of any imputatiōn whaſoever, I ſpeak it with ioy of heart, to the eternall praise of God, & to the endleſſe comfort of us all: The Lord, the Lord himſelf hath blesſed our Sovereign, & no doubt wil blesſe him and his ſeed for euer; because from his firſt entrance to his firſt crowne, hee hath euer reſted & ſetled himſelf upon God, albeſt the truthe of his title, & right of his claime was long before knowne to all ſtates in Christendome, yet ſtill he did forbear, and reposing himſelf upon God, did paiently abide the Lords leiuſure.

In diſtriuſt of Gods love and faithfulness towards him, had he combined with France, or conſulted with Denmarke, to enioy a kingdome; had he recoyled from God, as *Saul* did ſtarting aſide, and with a double heart had ſubſcribed *Jacobus Rex Filius*: In caſe of tryall had he thus plaide under-hand, and but questioned Gods loue, then it is to be feared, long ere this the Lord had dealt with him as hee did with *Saul*, hee had ſuddenly beeene diſpatched in the chambers of death, hee had broken his ſcepter, and blowne up his

Wherwith  
he was  
wrongful-  
ly charged  
by the  
Pope.

his Throne, and crusht his Crowne, and laid all our ioy and his prosperity in the dust. But it was a right noble and true Christian resolution, to lay aside all suspicion of Subiects being diversly distracted, to set apart all feare in banding of forraigne Princes, being many professed Romanists, to leane neyther to the one side, nor the other; fearing neither Papists direfull threatnings, nor yeelding to Puritanes braine-sick im-portunities, hazarding both life & king-domes for Gods cause, and all to advance the truth of Religion, the peace of his Country, and unitie of the Church:

This, this is the cause amidst so many thousand dangers, why the Lord hath made his Scepter to bud, and his Crowne to flourish, why he hath safely lapt him in the bosome of his love, sealing up for him ioyes eternall in hea-ven, Gods honour and worship being deare to him on earth.

The L O R D of mercy, behold him still in mercy, and for the good of his Church prosper his good endeavours, establish his desires, that as

hitherto hee hath done, so still hee may  
keepe this good purpose in his heart, and  
in the thoughts of his heart for euer.

## *Pœna damni. The substrac- tion of Grace and losse of Gods spirit to direct him.*

### *The Spirit of the Lord deparsed.*

**I**N these few words, is set before us, the punishment of Sauls sin, *Pœna damni*, the losse of Gods Spirit, and of his gracious protection ouer him.

The leprosie of *Uzziah*, the ouer-throw of *Jeroboam*, and his posteritic, the sudden & strange death of *Uzzab* & *Eli*, all these were punishments both great and grieuous; but there is no Deserction more fearefull to bee heard of, no Catastrophe more mournfull to

be

bee read, then this of *Saul* by the departing of Gods spirit.

It is an undoubted truth, carried round away in the full stremme of the antient Fathers exposition and iudgement, *Saul* had not onely outward gifts of courage and fortitude fit for his calling (as the Geneva note is) but he was partaker of a great portion of Gods spirit, and by divine inspiration, in some good measure, endued with the same. *Rectum est index sui et obliqui*: an evil spirit came in place of a good; and Saint Augustine saith, *nulllo pacto potest idem videri & recessisse, & apprehendisse*, the vexing of the one is a manifest argument of comfort and ioy proceeding from the other.

This also is the exposition of Saint Chrysostome, Gregory Nazianzen in his fourth Oration, Saint Hierome, Tertullian, Bernard, Gregory the great; and againe, Saint Augustine in his second booke ad Simplicianū saith directly: *Et hoc puto non habere aliquid questionis, Spiritus enim ubi vult spirat*; That *Saul* was in some measure endu'd with Gods spirit it is out of all question, for the spirit bloweth and

Trete. I.  
Sam. 10  
& 6.

August. 2.  
Simplic.

Chrys.  
10.3.1.10  
4.ii  
2.4.Et  
Ap. ii.  
Greg. N.  
zian O.  
4.

Hetr. 1.10  
10.10.10  
10.10.3  
2.6.

Pet. Mart.  
in 1 Sam.  
c.16.  
Mus. in  
Ps. 51. &  
11. verse.  
Flac. Illiri.  
in verb.  
Spiritus.  
fol. 8160.

inspireth where it listeth. We are no longer his, then he is ours, his loue of mercy and protection is no farther tyed unto us, then we are intirely knit unto him.

Therefore let all flesh be abashed, and trembling fall downe at the foostebole of the Lord, who worketh great things and unsearchable, and wonders above measure, *The spirit of the Lord departed from Saul, &c.*

Vaine and proud spirits, whom Nazianzē calleth new Pharisees, they may presumptuously boast of the spirit, *The spirit of the Lord, the spirit of the Lord:* who are once partakers of his Spirit, can never fal away. But not rightly understood, this is a dangerous doctrine, & a branch of the Pelagian heresie, which fostereth in the minde secret & Pharisaicall pride, causeth boldnes and foule presumption in sinning, breedeth a false and dead security in the heart, & consequently causeth the meanes of saluation to be neglected, which is inward and true repentance.

We are therefore to understand that there is διάφορα χαριουματίν καὶ αὐτολογία μετροῦ: a severall measure of grace, and there are degrees of faith. First,

First, there is *acquisita fides*, before *infusa*, as *implicita* before *explicata*, *informis* before *formata*, when in yonger yeares especially, we beleue as we are taught by the Church, until this faith increasing by grace, we come to say with the Samarians, *Ioh. 4. Non iam propter loquaciam tuam, &c.* Now we beleue, not because of thy saying, for we haue heard him our selves, & know indeed that this is the Christ, the Saviour of the world. The authority of the Church prepareth unto Faith, & is an introduction thereunto, but is not the ground and reason of our beleeving.

Next, there is *viva ac formata Fides*, faith which comes by reading & hearing the word preached, through the working of Christ's Spirit, and by this Faith wee come not only to know the law of God, & strength therof, the greatnes of our sins & punishment belonging thereto, but more especially the loue of God, & his mercy in Christ Iesus. & so laying hold upon his comfortable promises, we go on & strive to attaine to good works and holy life.

Lastly, ther is ~~formata~~, a try'd & experienced Faith, frō whence proceeds a re-

James 1.3.

S 4 solute and

Rom. 5.3.

and invincible perswasion. The body is mortified, the mind humbled, and lastly, the affection so nearly knit and affianced unto God, that as it is in the fift to the Romans, and the third verse; we doe ioy and glory in our Christian sorrowes, in secret sorrowes of repenteance, in open sorrowes of affliction, and euen of Martydome, for our ioy and love Christ Iesus sake. This holy ioy in affliction (as the Apostle saith) brings forth patience, patience leadeth on to experience, at length, tryed & long experiece, mounted upon the strength of hope & loue, soareth aloft in the highest pitch of faith, and seazeth so fast upō the unspeakable joyes of heauen, that (as Saint Paul saith) height nor depth, edge nor point, can separate that soule frō the loue of his God in Christ.

Thus the first degree of Faith proceedeth from Humility; the second ariseth from knowledge; the third groweth from them both, and is confirmed by experience, and this is that Faith which never finally falleth away. This doth good S. Augustine teach carefully: *Inchoata est Charitas, non es securus; proficit Charitas,*

August. in  
t. epist. lo-  
han. cap. I.

Charitas, nondum securus es; corroborata  
est Charitas, securus es. Hath holy Love  
possessed thy soule, and spiritually be-  
gunne? thereby thou art not secure; dost  
thou profit through his Love in ioy and  
in good workes? for all this thou art not  
yet secure; is this spirituall Love streng-  
thened and confirmed by tryed experi-  
ence? then be of good comfort, thou  
art secure, thy salvation is sealed up for  
ever.

Feare without Hope is Desperation :  
on the other side, Hope without Feare is  
plaine Presumption. Therefore let not  
him that girdeth his hartesse unto him,  
boast as hee may that layes it off. Wee  
are yet skirmishing in batteil, there is no  
truce to be made with Sinne and Sathan  
that rebell : the Fleish will never bee  
wholly subdued, we must ever scare and  
stand upon our guard, until we unbuckle,  
untill all our Spirituall arthour bee laid  
aside, untill the weapons of our mem-  
bers bee slaine and wrapped in the dust.

Who was ever a more noble and spi-  
ritual wartior then David? he was euer  
armed, he went alwaies provided with  
sword

sword & shield; with the shield of faith, & the sword of the spirit, & wel furnished besides with all kinde of good workes both of mercy & compassion: his Prayers & heavenly Sonnets, his faith and reposed confidence in God, is & shal be memorable to the worlds end. Yet behold, holy *David* grievously fell away.

Therefore let him that standeth, take heed that he fal not. Thy brother sins, & thou reioycest, thine enemy fals, & thou triumphest in his infirmitie: beware, beware, little dost thou know how soone the Lord may withdraw his hand for thy sin, and leave thee to thy selfe. My Text saith, *Gods spirit departed frō Saul.*

*The fruit of the spirit is Lone, Ioy, Peace, Long suffering, Gentleness, Goodnes, Faith, Meeknes, Temperancy:* So that the power of this Spirit once departed and gone, all these spirituall gifts doe take their flight, and soare away. As when the king removeth, no man hath ioy to stay, the Nobles part, & all the whole train within a while doth follow after: so when the sacred power of that heavenly Spirit is departed, all the spirituall graces of the Soule

Gal. 5.22.

Soule, all the excellent vertues of the  
minde, they never leave mourning till  
they be gone.

There is a Privative death of the  
Soul. *Quāvis anima sit immortalis, habet*  
*tamen in se suā mortem cūm deserat eam*  
*Deus.* Thogh the soule of man be immor-  
tall, yet hath it a privative death, when  
God by his Spirit doth forsake it. For in  
the eight to the Romans, S. Paul saith; *It*  
*is the spirit which quickneth and giueth*  
*buth life and being unto the Soule.*

August.

Rom. 8. 6.

Me-  
ninx } *cras.*  
} *la.*  
} *re-*  
} *nus.*

As in the vitall braine of the head first  
there is (*dura mater*) a thick & hard pan-  
nicle, strongly to keepe it from outward  
harm; then there is (*Pia Mater*) a soft &  
smooth film, which wraps it tenderly, &  
softly laps it in: In like sort, the Law and  
the strength therof it is unto man *Dura*  
*mater*, with scar & terror it keeps vs frō  
offending: but the spirit of God it is *Pia*  
*Mater* unto the soule, it tenders & keeps  
it in, with a quicke & feeling remorse it  
preserves itsafe, & gives it inwardly most  
chearefull & vitall being. Consider then  
what secret sorrow, what mournful & per-  
plexed thoughts must needs possesse the  
heart

heart of *Saul*, when the Spirit of God was departed, when hee had lost the life of his soule, and the very soule of his soule for evcr. *Saul* in the gifts of nature, first he was innocent and harmeflesse; afrer, through the gifts of the Spirit he became religious: but now behold what it is for a man to sinne without repentence, to be stripped of all spirituall graces, and so comfortlesse to bee left merely unto himselfe.

*Quando Spiritus sanctus recedit, propter peccati mortalis commissiōnēs, Spiritus malignus agitat à culpa in culpam:* When Gods Spirit departs by reason of any mortall and hainous sinne, Satan drives headlong from one sinne unto another.

The spirit of grace is now departed, and all is turned topsy turvy.

Before, hee was carefull the people should not offend, now hee giues them an example to sinne: before hee drove Sorcerers out of the Land, now in his owne person he consulted with a Witch at *Endor*: before hee was mercifull to forgive, now his hatred is extreme, and his malice endlesse: before hee reveren-

Lyra.

I Sam. 14.

34.

I Sam. 28.

3. verse 8.

I Sam. 11.;

13.

ced *Samuel* and all the Prophets, now upon the whispering tale of *Doeg* hee killeth 89. of the Priests at once: before, as occasion serued, hee aduentured his life for the people, now hec razeth a whole citie causelesly, and putteth man, woman, & childe unto the sword: before he offered peace-offerings and rejoyced before God, now his mind is all set upon murther, and sauours of nothing but bitternes & discontentment. This is the estate of a man whom God forsakes; alas, whither shoul'd *Saul* betake him? The good Prophet *Samuel* mourneth and weepeth, prayeth and cryeth night and day unto the Lord for him, but all will not helpe. The strength of Israel is not a man, that he should repent. The spirit of the Lord is departed from *Saul*, and what may be said, but Gods will bee done. If Gods will bee not done by us, Gods will will be done upon us. Onely for our selues, let his example bee our instruction, as Saint *Augustine* saith: *Tunc res casto timore et homo separatione à Deo:* with a charic and holy feare, let euery man feare the separation from his God.

For

1 Sam. 22.  
18.1 Sam. 22.  
19.1 Sam. 11.  
ult.1 Sam. 15.  
ult.1 Sam. 15.  
19.  
August. 10.  
9. tract. 9.  
in Epist  
Iohann.  
Heb. 6.4:

Ier. 17.9.

For alas, frail & false is the heart of man,  
trust it not, his own bosome wil tel him,  
*It is wicked & deceifful aboue all things*  
Satan is cunning, man soon deceived; sun-  
dry good desires by & by quailed; many  
purposes, weake performance; mighty  
temptations, feeble resistance, and Gods  
finger withdrawne but a moment, in our  
selues we are left, we are lost for ever.

Therefore in these daies of our pro-  
sperity, let us now beware, and be sure to  
walke uprightly before our God in a  
lowly and reverend feare.

Psal. 14.v.7

Bernard.

Ioh 15.15.  
Pro. 28.14.  
Blessed is he  
who feareth  
alwaies.

In the fourteenth Psalme and the se-  
venth ver. *Destruction and mischiefe are*  
*in their waies for why? there is no feare of*  
*God before their eyes* Presuming upō Gods  
mercy, thinking they may repent at any  
time, conceiving only of a naked & dead  
faith, and hoping of long life, indeed they  
make a very mockery of Gods service &  
all religion *Veritatem cōperi*, saith Bernard,  
*Of a truth, and by mine own experience,* I  
hane found that for the safe keeping of holy  
versues, there is nothing more profitable  
then feare *Verebar omnia*, saith holy Job, I  
suspected and feared all my wayes.

I have refrained my foot from every evil way, for I was afraid of thy iudgements.

As in the ship the Disciples did, so wce must call upon Christ, ever and anone keepe him waking with an holy feare of danger, and an humble consideration of our ownc weaknesse.

Mark. 4 38

The price of al Christs labours is perseveraunce. *Quid prodest esse virum bonū, piū aut prudentē, nisi perseueraueris; bonus erat Saul, docet Scriptura quod nō erat vir melior in populo. O cecidit, secidit, & reprobus factus est.* What avails it to be a good man & an holy, except thou persever? Saul was oncc a good man, ther was none better among al the people of God: wo, wo; alas he fell away, and became a reprobate. Whosoever then tendreth his salvatiō, & looketh for comfort therof in the life to come, it stands him upon (as the Apostle counselleth) *avālūw wōgēv* to stirre up in himselfe, and daily to kindle the heat and lively vigour of this spirit.

Bernard.

2 Tim. 1.6.

When David had deeply sinned, and felt himselfe begin to sinke, having nothing to catch hold on, nothing to save life, as it were with one breath, still,

Psal. 51.11.  
12.13.

Muscul. in  
Psal. 51:

Still, still, he did ingeminare spiritum: O  
renue in me a right spirit; establish me with  
thy free spirit; take not away thy holy spi-  
rit: his soule sinking, & euen gasping for  
life, could never bee satisfied in calling  
and crying for the comfort and secret  
working of Gods Spirit: Memor exem-  
pli Sauli, quem Deus ope gratia & spiritu  
suo spoliauerat, anxius orat ne spiritu suu  
amferat. David, Iaith learned Musculu,  
well remembryng Saul, whom God be-  
fore had depriued of his grace and holy  
Spirit, doth earnestly pray, and seruently  
cry; O take not away thy holy spirit.

The power of this spirit wee plainly  
see: For a time it ruled in Saul, hee was  
subiect unto it, prophesied by it, went  
in and out, & prospered in all his waies.

But wo worth the time, this happy e-  
state was soone lost.

Saul was not good in God, hee did not  
rely on God, in distrustfull haste hee fell  
away; his heart sinned, God is offended,  
no repentance shewed, and so a blessed  
estate in short time from weale to woe is  
altered. Now looke upon Saul, and all is  
changed. Gods Spirit is departed, Sathan

ruleth

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mleth, and he unto the death is lamentably vexed. O quantū timoris, curæ & humilitatis injiciat, cecidisse Angelos in cœlo, Adamū in Paradiso, & Saulum in dñi spiritu sancto? What feare & trembling, what care and humblenesse, ought it to strike into euery one of us, when we plainly see the Angels in heauen, Adam in Paradise, and Saul endued with Gods spirit, suddenly to haue fallen away?

Bernard.

Tarwādne, saith blessed Peter, let us humble our selues under the hand of God, let our soules cleaue unto the dust, and euery man worke out his saluation with feare, and walke uprightly before God with a lowly and reverend heart.

1 Pet. 5. 6.

We are taught here what man is in himselfe, and what integritie the Lord requires; we see how soone the Lord taketh a check at the least prophaneesse, and without repentance is never reconciled againe: God doth now repent him all the favours that ever he bestowed upon Saul.

Deare God and Saviour sweet, give to every one of us, some acceptable nature of thy gracious spirit; when we

T

haue

haue received it, let it never be quench-ed in us, nor depart from us, but es-tab-lish our thoughts with reuerence in thy worship, and uprightnesse of dealing in all our callings, that so we may con-tinue both to feare thee much, and yet-ter to love thee dearely, O Lord our strength and blessed Redeemer.

---

*And an evill Spirit sent of  
the Lord vexed him.*

---

**B**EFORE I enter into the exposition of these words, here is offered unto you two very deep and notable questions to be discussed.

First, how Spirits came to be evil.

Secondly, being euill, how they are said to be sent of God.

It is a ground in Diuinitie, *Immutabiliter bonum esse Dei proprium est*: to be immutably good, is onely proper unto God. At the beginning, the Divell an-

cu

evil spirits were created by God, Angels of light, yet so that they had possibility to stand or fall: power of continuance, that they had from God; possibilitie of falling, they had from themselves. But in the 14. of Isa. and the 14. verse, when they did shake off their allegiance to God, rebelled against him, and aspired to be absolute natures in themselves, and in the same estate with God himselfe, then presently for their wilfull sinne, they were justly cast downe to hell, and so remaine evil. I do thus briefly passe by this point, because it is already plainly opened before in the *Golden Chaine* of mans Saluation.

For the second point; wheras it is said (*An euill spirit was sent of the Lord*) we are to understand that Sathan doth afflict two manner of waies: either by stirring to sin, or by punishing sin: *Mittitur & permittitur*, to stirre to sin he is suffered, to punish sinne he is sent. The suggestion of sinne, is of himselfe, and of his owne nature; the punishment of sinne proceedeth from God, and so Sathan is the instrument of his wrath. In a word,

*Dominus spiritus proprius ministerium, malus proprius vitium additur:* In regard of his malice and sinne he is said to bee evill; in respect of punishment which he doth inflict, he is said to be sent of the Lord. *Sive creationem, sive ministerium spectes, Diabolus spiritus Dei est:* Whether we look unto his creation, or whether we respect his service, the devill or an evill spirit may truly be said to be a spirit of God. For the devil himselfe and all his actions, as he is a substance, and they actions, proceeding from his naturall powers, may rightly be said to be good, because they have their being and first beginning from the Lord, howsoever by his malice he applies them unto wickednesse.

August.

I conclude then with the judgement of S. Augustine: *Ideo dictum arbitrii Spiritum Domini, quod occulto Daminis iudicio Saulem vexabat:* The evil spirit wherewith Saul was vexed, is therefore taken to be a spirit sent of the Lord, because it afflicted Saul by the just judgement of the Lord.

The heart of man is a tenement never void:

void: *Vno hospite recedente, aliis statim subintrat*: One guest being gone, another straight comes in: Gods Spirit departed, another takes up the room. Whē the uncleane spirit was gone forth, the pure & cleane did presently returne: and when he againe departed, seven other were instantly ready to take possession.

Greg. Ven-tus de har-monia mundi.  
Cant. 3.c.8

Touching this second punishment of *Saul*; Surely the very talking of spirits is fearefull to the nature of man, but the apparition doth cause astonishment. In the last Chap. of S. *Luke*, the 37.ver. the Disciples were abashed and afraid, because they supposed they had scene a Spirit. The hearing of the eare and sight of the eye is nothing to the vexing of the heart.

Luk. 24.37

In the fifth of S. *Marke*, and the 15. verse, and in the fifth of the *Acts*, and the 16. verse; to be possessed, to be tormented, is there translated to be vexed. S. *Hierome* in this place doth interpret it, *exagitabat*: *Tremellius*, *perinrbabat*: the new Translation, *terruit*: the Sep-tuagint, *suffocabat*: yet not one of these, *Shaken, Troubled, Terrified, Strangled*,

T 3                    is

Aul Gel.l.  
2.ca 6.

is so grieuous a word as vexed.

*Cornutus Annius*, a learned Gramma-  
rian, commenting upon the sixt *Eglog* of  
*Virgil*, takes upon him to reprehend the  
worthy Poet, for using, the word *vexasse*

*Candida succinctas latrantibus ingui-  
na monstri.*

*Dulichias vexasse rates.*

This word (*vexasse*) saith *Annius*, is too  
light and milde to expresse the crueltie  
and raging of a monster. Howsoever it  
pleased the Grammarien to descant up-  
on so excellent a Poet; assuredly *vexare*,  
to *vexe*, is a grieuous word, and very sig-  
nificantly used both there and here in  
my Text. *Vexare* is as much as to say,  
*vehī aliena vi*; to be haled and huryed  
by a strange and violent force. As *qua-  
sare* is more then *quatere*, *jactare* more  
then *jacere*, and *taxare* more then *tange-  
re*; so *vexare* is more then *vehere*, it is  
to be distracted bither and thither, ha-  
ving no power of it selfe.

Antiquitic which speaketh properly  
and significantly, is not lightly to be  
condemned: whereas the Scripture saith  
here, *An evill spirit vexed him*, there is

no

no word doth better expresse the height  
of an endlesse wo and stinging torment.

*Marcus Cato* in his Oration de *Acbais*  
hath these words : *Cum Hannibal terrā  
Italicam laceraret atque vexaret.* *Tully*  
in his fourth Oration against *Verres*,  
saith in this manner: *Italia sic spoliata at-  
que dicepta est, ut non ab hoste aliquo sed  
à barbaris prædonibus vexata videatur.*  
*Cato* and *Tully* both, they then affirmed  
*Italy* to be vexed, when there was no ca-  
lamitie so grievous, no cruelty so barba-  
rous, but it was inflicted upon *Italy*. So  
then to be vexed, vexed of a spirit, vexed  
of an euil spirit, and vexed of an euil spi-  
rit sent of the Lord: *Quis talia fando?*  
What tongue is able to expresse that  
woe, and what heart is able to sustaine  
that sorrow?

God is now become an open and pro-  
fess enemie unto *Saul*, & who dare stand  
to umpire the matter with God? or to  
enter the lists and combatte with his  
wrath? O happy, and ten times happy  
he, who with a charic and loving feare  
strives to stand fast in God, and is entire-  
ly knit unto his Redeemer!

August. de  
mirab. 12.  
et Scripturæ.

Vibizung;  
cum addi-  
tamento di-  
citur spus-  
tus Dei ma-  
tus ut in li-  
bro Samue-  
lis, intelli-  
gitur Dia-  
bolus.

1.Sam. 22.  
8.  
1.Sam 19.6  
& 18.19.

1.Sam. 28.  
30.

For dreadful is the estate of him, who is forsaken of God, and wholly given up unto the vexation of the devil. *Saul*/for-sake of a decree God, is now vexed of Satan & is plunged in a thousand despaires.

So long as *Saul* was led by the power & grace of Gods spirit, so long he possesst his soule in patience, lived with comfort, and went chearfully on. But now all is come to another passe. It is a principle in Physick, the unequal beating of the pulses doth argue the distemperature of the body: so disquiet and unpeaceable carriage in a mans life, raging pangs and turbulent fits, they do argue a minde that is not sanctified, and secretly bewray the thought to be deeply wounded. Satan having disquieted his conscience within, dazeled his eyes with false and fearefull objects without. *Pereuntibus mille figura.* *Saul* feareth all things, and is discontented at every thing; he suspecteth his owne wayes, he distrusteth his owne children, he breaketh his oath, he regardeth not his promise, he staineth his honour, he accuseth his dearest friends, he refuseth his meat, he wallowes on the ground,

ground, he cannot rest on his bed, he runnes up and downe the mountaines boiling in malice, and his thoughts pursued with such terror, that his conscience is like a bloody field, where all hope and comfort lyeth slaine.

*Saul is vexed.* Vexed in his soveraigny, because another was anointed: vexed in his children, because *Jonathan* and *Micbol* had convoyed away his enemy: vexed in his servants, for he said they had conspired against him: vexed in the Prophet *Samuel*, for he tore his garment because he would not honor him: vexed in the Priesthood, because they helped *David* with a little shewbread: vexed in the dead, for he would fain raise *Samuel* from the graue: vexed in his affections, for Musick was gotten to appease them: vexed in his enemies, because God did not answer him either by *Vrim* or Prophets: vexed in his conscience, for he confessed with teares that he sought his death who never thought him harme: vexed in his thoughts, and in all the powers of his soule, for whatsoever he did, or wheresoeuer he became, still,

1. Sam. 19.

13.

1. Sam. 19.

12.

2. Sam. 22.

8.

1. Sam. 15.

27.

1. Sam. 21.

6.

1. Sam. 28.

11.

1. Sam. 16.

23.

1. Sam. 28.

6.

1. Sam. 34.

17. 18.

1.Sam. 28.

15.

Job 6. 4.

Still, still he complained that the Lord was departed from him: as Job saith, *The terrors of God did fight against him.*

1.Sam. 10.

24:

In the 107. Psalme, and the 23. verse, the Prophet saith, *They that go to the sea in ships, and occupy their busynesse in deep waters, those see the works of the Lord, and his wonders in the deep.* Surely, God is wonderfull in the billows and surges of the Sea, wonderfull in the storms and tempests of the wind, but above all most wonderfully wonderfull in the fierce tempests of his wrath, and in the bottomlesse deepe of his great and fearefull judgements. Behold and consider *Saul*: before, he had the damsels, whom he had clothed in scarlet, to sing before him, that he had killed his thousands; *Saul* before had all Israel to follow him at a becke, and prospered in all that he undertook; *Saul* before was honored of *Samuel* and all the Prophets; *Saul* before had his subjects to bring him presents, and all the people shouted, *God save the King.* But now the judgements of God come upon him like thunderclaps, destruction upon destruction, vengeance pursues and fol-

follows hotly after him, till both he and all his, are utterly swept away. The express words of the Scripture do manifest, in 1. Chron. 10. 6. that he and all his house dyed together. Lovely Iона-  
than, his valiant sonne and heire, was slaine; Mephibosheth, his grand-childe  
was stricken lame, and Ishbosbeth his  
sonne murthered in his bed. Michol his  
daughter was for ever barren. Aminadab  
and Melchi two other of his sonnes were  
killed of the Philistines, and their heads  
sent round about the country. Seven of  
his kinsmen were hanged up in chaines.  
Abner his Generall was suddenly stabd.  
The Esquire that tended on his bodie  
imbruued his hands in his owne bloud.  
Saul himself was first sorely wounded, &  
then in despaire ran himselfe upon the  
point of his own sword. His body (in re-  
proach) was stripped naked; his armour  
for a trophy was laid up in Asteroth  
among his enemies; his quarters were  
hung up upon the walls of Bethshan to  
publicke infamie; his head was set up  
in the Temple of Dagon for a triumph;  
and last of all, his soule (woe alas) his  
soule

1. Chr. 10. 6  
1. Chr. 10. 2

2. Sam. 4. 4

2. Sam. 6.

23.

1. Chr. 10.

2.

2. Sam. 21.

9.

2. Sam. 3.

27.

1. Chron.

10. 5.

1. Chron.

10. 3.

Vers. 4.

1. Sam. 31.

9.

1. Sam. 31.

10.

Verse 10.

soule (wo alas ! ) his soule to torment is left for ever. O lamentable fall, O fearful end for all men living to tremble at. Honourable personages and men of renowne, Flowers of your countrey, and Peers of the land, see here how the Lord of his free mercy raiseth aloft, & in his secret iudgement for sin, dasheth downe to the dust of the earth againe. See here how he restraineth the spirit of Princes, and how he beares himself wonderfully amongst the Potentates of the earth.

Though a man be born of Nobles, & descended of royall parentage; Though he do abound in treasure, having traffes and millions of glistring gold ; Though he be so beloved, that people shout, as though the morning stars did smile and ioy to behold him ; Though he be the Lord commander of as many warlike people as could shadow the Sunne, stiled with titles of renowne, applauded with praises, and his fame spread as farre as the pillars of the earth be founded ; Alas, what is all this except a man stand sound in the fauour of his God, guarded by his power, guided by his Spirit ?

As all Israel then, Christendome now also rings of lamentable downfalls, the world stands amazed, & the same Lord still in his glorious throne. Take heed then of any examples which may blemish the shining glory of your God: beware of a heart secretly prophane. Sell not salvation for filthy lucre, to beare out the pride and pleasure of this momentarie life: above all, euer take it the highest point of honor, to be sincere and uncorrupt in matters of religion, and to be devout and reverent in the worship & service of the Lord. For the God whom we do profess, he is the God of gods, & Lord of Lords; a mighty God & a terrible, who bringeth great men to nothing, and maketh the Lords of the earth as vanity. In times past somewanted respect who now flourish in the Land: weigh rightly the loving kindness of the Lord, who hath cheared up your countenance, and lift up your heads. O turn not these graces into unthankfulness: together with these blessings, let heroicall and Christian vertues shine in the face of the Land: constancy and reverence in Religion,

The King  
of France  
but lately  
murdered.

gion, a chaste life, and honorable respect  
of posterity, noble works of piety, for  
the honour of the King, and good of the  
Common-wealth: compassion and kind  
dealing with Copy-holders and poore  
Tenants in the Countrey.

This is the course which wil beautifie  
our profession, be pleasing to God, saue  
our soules, winne our aduersaries, and ju-  
stifie the truth of our cause unto the  
death. Blessed, and thrice blessed be their  
name, blessed be their posteritie, and the  
Lord returne it seuen-fold into their bo-  
osome, who with a sincere heart are  
watchfull over the publick state, regard-  
ing the honest Trades-man, the painfull  
Labourer, and pityng and comforting  
poore people of the Land.

Affuredly, the thoughts of great men,  
may fore cast deepe desires, and press  
their spirits to the accōplishing of high  
attempts; but alas, they do but sow the  
winde, and reap the whirlwinde; except  
all stand sure upon this foundation, that  
it is, ever was, and still shal be the height  
of wisedome, & fulnes of understanding,  
to be religious and feare the Lord.

The

The glory and greatness of Princes  
and mighty men riseth, groweth and  
standeth merely from affections truly  
unit, and endeavours humbly devoted  
unto the Lord: no longer of continu-  
ance, as we see by *Saul*, then they are  
guided by his blessed Spirit, and valued  
by the gracious acceptance of a mighty  
and fearfull God. Otherwise, the glory  
and popular fame of sundry flourishing  
in our age is ended, it is swept away,  
they are gone, they are gone. Therefore  
this was the sweet counsell, and last  
words of *David* unto his son *Solomon*,  
upon his death-bed: *And thou my  
sinne, know the God of thy Fathers, walke  
his wayes, and serue him with a per-  
fitt heart, and then he will confirme his  
promises; there shall never want one  
of thy loynes to sit upon thy Throne for  
ever.*

The means then to establish your seed  
and your selves on earth and in heaven,  
both here and euer, is first to cleave en-  
tirely unto God, to stand fast in his loue,  
to haue a reverent and fearefull care of  
his worship and religion: so doing, you  
and

and yours are surely the Lords; your bodies his, your souls his, your children his, both they and you settled and sealed up in Gods euclastic promise:

And you (beloued Fathers and Brethren all) who have vouchsafed to heare this mournfull end of *Saul*, remember, remember what the Lord did first for his part. Manifold graces & sweet kindneses were lovingly bestowed: never, never had *Saul* so smarted but that given grace was first neglected. Say then, and say truly, every man in his owne soule, which of us hath not the Lord respect-ed? Many fauours passed, many blessings received: In the increase of wealth; in pro-longing of our daies; in the advancement of our state; in the hope & cōfort of our children, in dangers escaped, in help un-looked for, at many a biting brunt. A thousand wayes hath the Lord whis-pe-red tokens of Love into our hearts, tra-cing after us, calling and crying unto us, that at length ouercoming us in loue, we might not neglect his offerd grace, nor cause his louing spirit to depart from us, but that our hearts tender of his Love, &

reuerend in his Service, might triumph  
in his praise and send forth ioyfull  
Thankes-giving to his Name. These ma-  
ny yeares hath the Lord delighted to do  
us good, and all our Neighbour Nations  
round about us can witnesse, that wee  
have had, and doe still enjoy undoubted  
testimonies of his fauour.

O would to God there were such an  
heart in us, that for all these mercies we  
would serue the Lord and feare him, that  
he might never repent him of his great  
and manifold mercies, but that it  
may goe well with us and our children  
after us, when wee shall walke before  
him in truth, and delight to doe that  
which is good and acceptable in his  
sight.

To which end, most gracious God  
and louing Father, with all humblenesse  
we intreat thee, leaue us not unto our  
soules, neither giue us ouer to be vexed  
by our Aduersaries: but thy most holy  
and blessed Spirit let it so dwell in our  
parts, and possesse our soules, that  
it may informe our thoughts, season our  
desires, direct all our actions, and comfor-  
tably

tably continue with us to our lives end,  
and through Jesus Christ, who with  
thee and the holy Ghost, three Per-  
sons and one God, bee praised  
now, blessed still, and mag-  
nified evermore.

*Amen.*

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FfFNIS.

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The



## THE SIXTH SERMON.

**Abrahanis Love and Obedience  
to GOD.**

**G. E. N. 22. 10.**

*And Abraham stretching forth his hand,  
waxe the knife to kill his sonne.*

**T**HIS Booke of G O D, and  
course of holy Scripture, there  
is mention made of many me-  
morable and zealous actions, per-  
formed by the Saints: In the Records  
of time, divers and notable sufferings  
of holy and blessed Martyrs; yet, beyond  
them all, *stue Deum pricipientem, siue*  
*Abrahamum obedientem, stupendum*  
*prosus & admirabile: Whether we con-*

V 2

sider

Muscul. in  
Gen. c. 22.

sider God commanding *Abraham* to kill his sonne, or *Abraham* obeying God in offering to slay his sonne; this Historic is exceeding passionate and wonderfull.

For thus the case stood; When *Abraham* was at peace with God & men, *Sarah* his wife and he living with comfort together, in much honour and prosperity, enjoying all the blessings of God, but especially joying in *Isaac* their onely son, the great Heire of Gods promise; All unlooked for, a sodaine and scarefull Edict came out from the Lord, Take now thine onely sonne *Isaac*, whom thou lovest, and get thee to the land of Moriah, and offer him there for a burnt offering, upon one of the Mountaines which I will shew thee. Every word of this command scratcheth his affection on the racke, and strangeth his heart to the height of sorrow.

First, the matter is hainous; *Abraham* must haue his sonne slaine: Offer thy sonne; a dreadfull sacrifice.

Which sonne? His onely sonne, for *Ismael* was gone, and sent away before.

What sonne? *Isaac* whom hee most dearely tended, and entirely loued.

Who

Hebraice  
Quem per-  
petuò usq;  
ad hoc di-  
cixisse.

Verse 2.

Who is to be the Executioner? Take thou; the father, of his owne innocent childe.

By whose command? at Gods command, who seemes to become his enemy.

The maner how? he is to be burnt, untill he be consumed to ashes, as though the Lord were delighted with cruelty.

The time when? Takenow; resolute with thy selfe presently.

The place where? On a Mountaine, where every man may behold it.

The limitation and delay appointed for performance; Three daies space; to wound and macerate his soule with tedious and perplexed thoughts.

In the whole carriage of all which matter, the Question stood; whether his loue to God, or his loue unto his son, shoulde be the greater. Feare, and Hope, Reth, and Affection, the immortall God, and mortall Man, striving together, who shoulde haue the conquest, in mutuall and officious loue.

And first, of Abrahams part. It seemes strange (though he were most certainly

assured, that it was the Lord himselfe  
that gaue this commandement) yet I say,  
it seemes strange, how it shoulde be pos-  
sible, the faith of a sinfull man, to grow  
up and rise to that heighth (clane repug-  
nant to nature) constantly and cheare-  
fully, to sacrifice his owne sonne, his onely  
sonne, a religious and obedient son, and  
to kill this sacrifice of his sonne with his  
owne hands.

Can. 8.6.

Tull.

In the eighth of the Canticles, and the  
sixt verse, it is said, *Loue is strong as death.*  
Of all the affections in man, loue is the  
strongest; and *ειρωσοφία*, *Love unto  
children* is most passionate of all. *Multa  
volumus patriæ debere, multa parentibus,  
multa demum multis, sed filiorum causa  
omnia volumus.* We joy to do much for  
the good and safety of our country, for  
parents much; and much for many, up-  
on manifold occasions; but what is it we  
will not do for our children? For *Bilij  
sunt parentum viscera*, Children are the  
parents very bowels, wherein their Joy,  
their Love, their Life, and all their Affec-  
tions live.

First, in regard of *Nature*: for, Bonum

et

*est sui diffusivum:* The Lord said, *Increase and multiply;* so that it is the ordinance of God, and the instinct of Nature, every creature to cherish and save their owne.

Thom. A-  
quin. part 1  
quest. 5.4.  
2.

Reason likewise doth enforce the same affection and love unto our children. For, who should bee more deare unto us, then those who have proceeded from our owne loynes? as *Jacob* said of *Reuben*, *the joy of our youth, & the beginning of our strength;* with whom wee are to live, and in the end to leave the honour of our name, the reputation of our vertues, and all the substance that wee have?

Gen. 49.3.

Religion above all, perswadeth tendernesse to our children, *Eph. 6.4. Fathers, provokew not your childre unto wrath.* Our Saviour also, *Mark. 9. 36.* did embrace children with great loue and affection; knowing that the dead could not, but the liuing should praise him. Therefore he requireth a godly seed, & that our childrens children, even generation to generation, should be preserved and blessed on earth, to give glory to his name.

Eph. 6.4.

Mark. 9. 36.

Ioh.15 21.

Phar. gen.  
40. 20.  
Herod.  
Mar. 14. 6.  
Caligula.  
Aul. Gell.

Pro. 17 6.

Psal. 127. 4

Luke 1. 25.

Gen. 4 t.

If we desire ioy, is there any comfort and ioy to the ioy of children? Our Sa-  
viour said; *There is ioy at every birth  
when a man child is borne into the world;*  
and the birth day hath ever beeene cele-  
brated with banqueting and much ioy.

If we stand upon honour, Childrens  
children are the *Crowne of their fathers:*  
they are like *Arrowes in the hand of a  
mighty giant:* they will not be ashamed to  
talk with their enemies, when they meet them  
*in the gates.* Elizabeth, when shee had  
brought forth a son, laid; *The Lord hath  
taken away my rebuke frō amongst men:*  
esteeming it the greatest honour could  
happen to her selfe and her husband, to  
be the parents of a blessed sonne.

In regard of wealth; there is no ri-  
ches comparable to a sonne. Adam cal-  
led his first begotten sonne *Cain,* which  
signifieth a possession; as though his  
chiecest possession, and onely treasure,  
were his sonne.

No suit, no desire was ever so earnest-  
ly begged at Gods hand, as a son. Anne  
wept sore, and poured out her very  
soule, for a sonne; whereupon having a  
sonne,

1 Sam. 1.10

sonne, she called his name *Samuel*, which  
is begged of the Lord.

Verily, al worldly things are nothing  
to the comfort of a sonne. Not withstan-  
ding God had given *Abraham* cattle, and  
substance, and health, and honour, and  
victory, and silver, and gold in abun-  
dance, yet in the fifteenth of *Genesis*  
and the second verse, *Abraham* said unto  
God, *What will thou give me, seeing I*  
~~have~~ *no childe? As if he should say; al those*  
*gracious blessings thou hast bestowed on*  
*me without children, they are of little c-*  
*oncern: give me a sonne, and take all.*

When message after message came  
into *Job*, telling him, how all his Camels,  
all his Oxen, all his Sheepe, all his  
Asses, all his Servants, were lost; yet  
he held it out well enough: but when  
the last messenger came, and told him  
that his Children were all slaine, then he  
rent his garments, and shaved his head,  
and fell grovelling on the ground lamen-  
ting.

Job 1.20.

And surely, as *nature*, *reason*, and *Re-*  
*ligion* teacheth us, that there is no ioy, no  
honour, no wish, no wealth, no worldly  
blessing,

blessing, no earthly comfort, to the comfort of a Sonne; so in this life there is no sorrow to the losse of a Sonne.

Pre. 12. 10

In the twelfth of the Proverbs, the Scripture saith, *A good man regardeth the life of a poore beast; much more of a man.*

1 Sam. 30.  
11.

*David pittied the life of a meete stranger, whom he found by chance in the field; much more of a servant.*

Mat. 8. 6.

The Censurion went to our Saviour, and intreated him earnestly, for his servant that was sicke, much more for a friend.

1 Sam. 20.  
41.

*Jonathan with tears bewailed the danger of David his friends life; much more for a childe.*

Luke 8. 41.

*Iairus fell down at our Saviours feet, and besought him for his daughter, much more for a Sonne.*

A vertuous Sonne is the Image of his father, the Crowne of his mother, the honour of their name, the upholder of their house, the staffe and comfort of their age, the pledge of their posteritie, the ornament of their Country, the repairing of the Angels, and in very truth, when

when all other earthly joyes are dead  
and done, hopes content, and all lives  
livelihood, liveth in a blessed Sonne.

What may then be thought of Hagar?  
a Mistresse, a Minion? Is not Hagar to  
be cast out? The Holy Ghost hath said  
it, Gal. 4. *Cast her out; Cast out the seruant  
and her sonne:* And I say, Out upon her,  
and out with her, who bringeth upon  
man innumerable miseries in this life; a  
stainetho the reputation, a wound to the  
body, confusion to the estate, overthrow  
to posterity, disgrace to the life, defiling  
the soule, and a casting downe of the  
countenance, in the eyes of all men; as  
Job saith, *Shee is a fire that doth devoure  
into destruction.*

But on the contrary, *Moris son ex-  
illiant, qui p[ro]p[ter]ies relinquunt filios:* they  
cannot truely be said to die, who leave  
behinde them lawfull and worthy Sons

What greater comfort can bee to all  
the people of this Land, then to behold  
before their eyes, a blessed sonne, a Noble  
young Prince, a lawfull heire to the Crown,  
to preserve the peace of the publick  
State, to establish and continue the truth

Gal. 4. 30.

Iob 31.12.

Prince  
Charles  
of ioyfull  
a dblessed  
hope.

of the Gospell, to goe in and out before the people, such a one as they may follow in peace, and serue in warre, and who in lineall succession may sit in the thirone of his father ?

Vndoubtedly the losse of such a son is gricuous. *Jacob* had many sonnes: and yet because he thought he had lost *Joseph*, he rent his cloathes, put sackcloth about his loynes, and sorrowed a long season, and when his children came about him to comfort him, he cryed out, *I will go down into the grave, to my son mourning.*

*David* had many sonnes: and although *Absalon* were a rebell to him, and would haue pulled the Crowne from his head, yet hee had neuer done mourning for him, still and againe crying out, *O my son Absalon, my sonne Absalon; Would God I had dyed for thee, O Absalon, my son, my sonne.*

These two, the one hauing wrastled with an Angell, and was too hard for him, the other hauing combated with *Goliath*, and overcome him; now, in the losse of a sonne, were mastered of their owne affections.

Gen. 37.  
34

2 Sam. 13.  
33.

The

The indulgence of a father is unspeakable, and most violent is Nature in this kinde. *Orodes* king of the *Parthians*, when he heard that *Pacorus* his son was slain in the warres against *Ventidius*, with very extremitie of sorrow hee ran stark mad.

*Pythius Bithinius*, his sonnes being slaine in the warres of *Xerxes*, thereupon renounced his Kingdome, betooke himself to a caue and hollow vault of the dead, and there living voluntarily with bread and water, ended his life with lamentable mourning.

Abraham is now to part with his son, his dely sonne, all the sonnes he had.

Indeed, no sorrow to the losse and death of a sonne, but no losse to the losse than onely sonne. *Qui tollit unigenitum, ulli paternitatem*: By the death of an onely sonne, the whole stocke is rased out, the name is forgotten, and the honour of that house extinguished.

We know, when One is One, yet still there may bee many Ones; but when One is All, to part with that One, is a very hard case indeed.

Plutarch  
in Crasso.

Cælius  
Rhodigin.  
lib. 19. c. 18.

Mycerinus

Herodot.  
in Euterpe

*Mycerinus King of the Egyptians, did so heavily take the losse of his onely daughter, that he entombed her dead body in a Bull of molten gold, which being placed in the Temple, as long as he lived he went every night with a light taper, and visited her ghost with tears.*

Seneca.

*Andremache the wife of Hector, in the destruction of the City of Troy, went all alone in the night into a Temple, and there fearfully and charily, hid her ony son Astyanax, in a dead mans tomb, from the fury of the souldiers.*

Luk. 7. 12.

In the seventh of Luke, an ancient widow with all her neighbours, did weepe and lament grievously for her dead son; because (as the Scripture saith) hee was the onely sonne of his mother.

2 Kin. 4. 20

Verse 24.

In the second booke of the Kings, and the fourth chapter, when the head of the Shunamites onely sonne did begin to ake, she presently set him on her knees, and succoured him in her bosom; at last, when she saw there was no way but death, shee cryed to her servant, Saddle and away; shee rode for life, came to Elisha the Prophet, caught him about the legges, and (as the

Scripture

Scripture saith) her soule melting within her, she cryed unto him to reuiue her sonne: and when Elisha would haue sent his servant, she vowed and swore, *As the Lord liveth, and as thy soale liveth, I will never leau thee, except thou go with mee.*

Verse 27.

Verse 30.

Thus doth nature worke and wrastle for the life and safety of an onely sonne.

Now had the case so stood, that *Abrahams*, of many *sonnes*, had beeene to forgo one; and amongst a great sort, had offered one to God, the matter had beeene the lesse: But, having but *One*, and no hope of any more, himselfe and his wife being now old & farre stricken in years, to give that *One*, and in him to forgo all, it was enough to pierce and wound any heart living, with unspeakable sorrow.

It is out of question; There is nothing goes so neare the heart as children; if they bee good, obedient, and vertuous, exceedingly to ioy and comfort us; if they be wicked and bad, to wound the very soule and kill us.

*Adam had Cain, a murderous sonne;*  
*Noah had Cham, a shamelesse son;* *David had*

had *Absalon*, a rebellious sonne; *Isaac* had *Esau*, a prophane and enuious sonne; *Jacob* had *Reuben*, an incestuous sonne; and (God knowes) too many fathers haue the prodigall sonne.

And can there bee any deeper and more deadly woe, then to be punished with such children? But *Isaac Abraham* sonne was deare unto him, for that he was religious, milde, obedient, vertuous; and can a father bee more happy then in such a sonne; yea such a sonne, who submitted himselfe, under God and his father, euen unto death? For, being fift and twenty yeares old, he was perswaded by his father, to bee offered for a sacrifice, wishing rather never to haue been borne, then to disobey the commandement of God and his parents.

Yet *Abraham* must sacrifice *Isaac* his joy, whom (as *Iosephus* speaketh) *superba*, he loued aboue measure, with surpassing and more then ordinary loue. *Quanto scirior, tanto dulcior.* Parents do often euen dote upon those that are last borne, because they conceiue to themselves they shall haue no more.

*Ioseph. lib.  
t.c.14. Pe-  
ter. 7. dis-  
put. de reb-  
gesc. Abr. 2.*

*Aug. de  
tempore  
Homil 3.7*

This

This blessed old man, must part with  
sonne, whom he received as a mira-  
beyond all hope, when himselfe was  
hundred, and Sarah his wife ninetie  
rees old.

Gen.17.17

That sonne, to whom the Lord was  
nished father, and named him Isaac.

Gen.17.16

That sonne, at whose weaning there  
a great feast made, & all the kindred  
ent, to be partakers of their ioy.

Gen.21. 8.

That sonne, who was fourte times seue-  
promised unto him by God.

Gen.13.16

i7.v.

ver.19.

18.10.

That sonne, who was often desired,  
expected, and with earnest prayers  
obtained.

That sonne, who was the pledge of  
fauour, the recompence of his fa-  
workes, the reward of his faith, and  
earnest of his saluation.

Fidei pre-  
mium, re-  
muneratio  
opsum.  
Ambros.

That sonne, by whom Sarah came to  
Princess, and Queene mother of the  
ole and Church of God.

Gen.17.16

That sonne, with whom God entered  
everlasting couenant of friendship,  
his God for euer.

Verse 7.

That sonne, of whom Kings should  
and, & Christ according to the flesh

Gen.17.16

Gen.12.3.

should come, by whom all people and future nations should be blessed:

No man living could conceive this sorrow, but that *father* onely who had such a sonne.

Gen 21.14

*Hagar and Iſmael were now ſent away, Iſaac is borne and become heire; Iſaac onely is his comfort, and Iſaac alone is al in all: Now to forgo this onely ſonne, his ſonne by Promise, by Nature, and by Grace, ſeemes more then any mortall man could poſſibly indure.*

Job 1.21.

*But be it ſo, that for ſinne God doth deprive a man of his onely ſonne; what ſhould a Christian ſay, but as Job, The Lord hath given, and the Lord hath taken, Bleſſed be the name of the Lord?*

Rom. 8.30.

Here is another caſe; for though the wicked and reprobate be without naturall affection & bowels of compassion: yet we muſt think, that *Abraham* being a good and religious man, was of a loving diſpoſition, and as tender-hearted as the beſt of us all. For him then, to conſent to the death of his owne ſonne to deliver him up to death, and to be present at his death, that was a thouſand times

times more wosull, because in it selfe it  
was most cruell and unnaturall.

In the one and twentieth of Genesis,  
*Hagar* went weeping away, and could  
not indure to see the death of her childe.  
In the first of the Kings, the compas-  
sion of the true mother was such, that she  
chose rather to lose her sonne, then to see  
him have any harme.

*Abraham* is now, not onely to con-  
sent to his death, and to be present at it,  
but with his own hands to kill his owne  
sonne, who was more deare unto him  
then his owne life.

And to what purpose was hee to kill  
him? To offer him for a burnt sacrifice.

In what manner? The Scripture shew-  
eth in *Leviticus*.

First, he was to binde him hand and  
foot, and lay him on the Altar.

Secondly, he was to cut his throate.

Thirdly, to sprinkle his bloud all o-  
ver the Altar.

Fourthly, he was to quarter him, and  
cut him in pieces.

Fifthly, he was to pull out his entrailes  
and to wash them.

Gcn.21.16

1 Kin.3.26

Leuit.1.

Holocau-  
sum anni-  
bilat. vum  
Perer. 4.  
disp. de ge-  
lis Abra.

Gen. 22.16  
Zeno Episco.  
Veronensis.

Hinc atque  
hinc tundi-  
tur pairis  
affectus.  
Amb. lib. 1.  
de Abrab.  
cap 8.

Lastly, he was to cast all these into the fire, rend the fire himselfe, untill every part were consumed to ashes, to bee (as the Scripture calls it) a smoaking sacrifice, and an whole burnt offering unto the Lord. And is it possible for a tender father, in his owne person, to execute this upon a deere childe ? Ah Lord ! were it our owne case, who could but pittie his innocent sonne, suspecting nothing, to carry the wood that should burne himselfe ? Whose heart would not tremble to see the father take the knife in his hand, to kill his owne sonne ? whose bowels would not yerne to thinke of this fact ? who could indure to see it ? who would not rather die then doe it ? yet Abraham did it : Faith was so constanr, Execution was so eminent, that the Angell saith hee did it; & *fælix orbis foret, si omnes sic fierent par-  
ricide.*

There is no doubt, but at the first, as soone as this commandement came out from God, Abraham was in a great and narrow straite, and as a mortall man, had a mighty conflict in himselfe.

On

On the one side, the law of G O D did directly command, (*Thou shalt not kill*) on the other side, a counter-command doth deeply charge, *Sacrifice thy sonne.*

One while, his minde runnes upon Gods louing promise already past; other whiles hee museth what might bee the event of things that were to come.

Sometimes he would gladly shew his zeale to God; at other times hec would willingly save his onely sonne.

For a time, obedience to God forcibly perswadeth: By and by, nature workes, and secretly relenteth.

Now he ioyes in his sonne, and by no meanes would forgoe him: Againe hee ioyes in his God, and above al desires to please him.

Nature and Grace; Reason and Religion, hale him to and fro: loth to kill his deare sonne, more loth to disobey his dearest God; at the last he growes to resolution, mounted upon the wings of Faith & Hope, he soareth aloft; *None* ~~unto~~ *God gets the victory*, hec stands fast

Sacrilegus si  
contemneret  
Deum, crux  
dolis si occi-  
derit filium.  
Zeno ep.

in obedience, and thus concludes with himself: *My God is mine, and he shall doe with me whatsoever pleaseib him; though Isaac be slaine, sacrificed, and burnt to cin-ders a thousand times over, yet the Lord all sufficient hath wies innumerable to make his promise good: I cast my selfe up-on the broad sea of his mercy; and though all the men upon the face of the earth were aline in one Isaac, Isaac shall die the death, and I his father will offer him to the Fa-ther of all.*

Hereupon, he riseth early in the mor-ning, makes neither wife, childe, nor ser-vant, priuie to the matter, lodes his Altar with sweet wood for the sacrifice, basteth away, and comes to the Mountaine; with a silent tongue and cherefull heart, hee addresseth himselfe wholly to exe-cute that which the Lord had com-manded. He findes out a place convenient, plies it for life, trimmes up an Altar, concheth the wood, puts to the fire, bindes his sonne, layes him faire and flat on the Altar.

Fire and fagot, heart and hand, knife and sacrifice, already steeled with faith,

Hee caued his arme for instant executio.

O dilexit, dilexit plurimum : his loue to God was unspeakable, his faith invincible, all the tonges of men and Angels are not able to expresse this secret and constant loue, this sweet obedience to his God. For whose sake, hope of posterity laid aside; Care and mourning of his wife set apart; reproach & speech of the world neglected; murmuring of his cruants not regarded; Pitie and natw. all affection quite remoued; Joyes present dasht at his feete; Comforts of his sonne to come utterly forgotten; All former promises silenced; All worldly respects and secondary causes buried, and swallowed up in *Faith*; Hee tooke the sacrificing knife, and stretched out his arme to kill him.

Now, forasmuch as this history is set downe in Scripture for an example and comfort to the godly, for the crowning of *Abraham*, and for a figure of *Christ*; In this obedience of *Abraham* be pleased (I beseech you) in a Christian manner, for our owne instruction, first, to obserue the mercy and wisedome of

O religiosam  
animam! O  
fortem men-  
tem! O in-  
gens, obur  
animi!  
*Cbryl. in*  
*Gen. Hom.*

48.  
*Quod nulla*  
*pessit equa-*  
*ri fecundia*  
*Pbius in lib.*  
*de Abra.*  
*Stupenda*  
*aberrantia.*  
*Caietan.*

Dei opera  
ad plures  
peculiaris  
fines oppor-  
tuna. Pine-  
di in pre-  
sa. Job cap. 6

God, how hee disposeth from one to another, and trimly ordereth all things; what a good proportion hee keepeth, in the triall of his servants and all other his designes.

Why did the Lord make choice of *Abraham* for this busyness? why was this trial imposed upō him above other men? and how came he to that perfection, so nobly to act and go through this matter? Surely, as S. Chrysostome saith, *Sicbus sumus atque am Agonothera;* The Lord knew wel enough, what kind of Champion he had chosen; even as hee did of *Job*. Had not *Job* beene thoroughly exercised and tried long before, had hee not beene chaste in life, just in dealing, mercifull to his tenants, hospitall to strangers, daily sacrificer, a carefull blesser of his children, & a continuall frequenter of prayer, (all which are apparent in the first, and one and thirtie chapters of that book) Had not *Job* been trained up in these, and perfect before, God would never have suffered Satan and him, to try it out in that manner. But *Job*, as soone as hee was set upon, cast his garments aside,

Chrys. in  
sermone  
de Job &  
Abra.

Job 31. 1.  
ver. 38  
ver. 32.  
Job 1. 5.

Pineda in  
Job I.v.20

annus natus expectabat, naked and  
armed hee provoked Satan to the cha-  
llenge.

When the divell would have beene  
taling with, and fisting of Peter, who  
of us then but newly entred and a yong  
disciple, our Saviour rebuked Satan, and  
boldly tooke up the matter. But after,  
so when S. Peter grew strong, and by often  
triall had beeene throughly confirmed, at  
the came to die for his Master, and did  
through it worthily.

While wee are yong and weake in  
service, the Lord in his wisedome  
forbeare and cherish us; After,  
when wee grow stronger, hee doth ac-  
quaint us with some small wants and af-  
flictions, to practise us; at last, when  
he sees wee are confirmed in faith, and  
filled in his love, then he begins indeed  
to try us.

(book) Had not Abrahams life been through-  
and seasoned with Religion; had hee not  
having before that time delighted in Gods  
it in service; had not his love bin soundly knit  
hee affianced to God, he would never haue  
made choice of him, because hee would  
never

Mat 5.23

neuer haue had the heart to kill his son.  
But the Lord knew that Abraham  
was a right spirituall warriour from his  
youth.

*Oudey mya aq̄w yirat̄,* No worthy  
and excellent work is suddenly effected.

Such as turne Puritan all on a gart,  
will scame holly and precise all on a sudden,  
their loue is like a blazing fire,  
makes the pot seethe ouer, and by and  
by all is quencht againe. Preposidron  
zeale doth not long indure. Christus  
*non nascuntur, sed fiunt;* a settled habite  
and sound affection to God is not obtain-  
ed on a sudden. S. Paul saith, *Caro p̄d̄ dñi  
tūw ōmēic̄,* worke thorough your sal-  
uation. As of all worldly things, so  
there is a worke of mans saluation; and  
this worke is brought on by a little at  
once, and finished by degrees. The light  
of the righteous shineth more and more:

The godly grow fro strength to strength,  
and from vertue to vertue, and at length,  
they appear before God in perfect beauty.

He that will become a worthy war-  
riour, and an expert man at Armes, his  
delight must not be *in nido nequitia,* in

Hieron tom.  
1 Epis. ad  
Laetam.  
Non nasci-  
mur sed re-  
nascimur  
Christiani.  
Bernard.  
Phil. 2. 12.

Pro. 4. 18.  
Psal. 34. 7.

his Ladies favour; and so his strength  
lef in the chambers of death; hee may  
not trifle out his time, in vaine and effe-  
minate pleasures, and so, for want of  
practise and martiall exercise in challen-  
ges of honour, disgrace himselfe, and  
dishonour his Country, before his So-  
vereigne and other forraine States. No;  
howsover feats of Armes and Chevalry  
bee difficult at the first, yet by a chaste  
and temperate life, by daily endeavour,  
and often practise, *πάντα φίλα χειρόνησον καὶ*  
*μέλανεγγύθεν;* all becomes easie and  
delightsome : hee rides faire, runnes sure,  
and carries alwaies the reputation of true  
honour.

So is it in triall of faith and case of  
Religion; if a man do wholly give over  
himselfe to gaine, and the sensuall plea-  
sures of the world, if hee doe melt and  
anguish under his owne fleshly and cor-  
upt affections, if he will never taste and  
see how gracious the Lord is; it is im-  
possible, that such shoulde ever feele any  
sweetnesse, or finde any comfort in the  
service of God, and the waies of Christi-  
nitie.

But,

But though a man, in times past  
 through heate of youth, ill companie,  
 or weakenesse of his owne nature, have  
 unadvisedly fallen away, and estranged  
 himselfe from God; yet if hee bethinke  
 himselfe at last, call home his affections,  
 lay some foundation, and beginne to  
 set foote in the way of Christianitie;  
 God, who in mercy crowneth even our  
 good desires, with his gracious Spirit,  
 will so tenderly cherish our motions,  
 and so faithfully assist our indeauours,  
 that, as the *Psalmist saith*, *Wee shall be-*  
*gin to take some delight in the Law of the*  
*Lord*: From this delight, wee shall fall  
 to exercise our selves, and ever and anon  
 bee doing some good; at length, wee  
 shall be like trees planted by the river  
 side, which will ever be bearing, & bring-  
 ing forth most excellent workes of piety.  
 So that in the end, one day spent in the  
 course of a religious life and the service  
 of God, will affoord us better comfort,  
 and more content, then otherwise a  
 thousand.

When *Abraham* in this manner did  
 so confidently offer to kill his sonne, his  
 only

Psal. 1. 2.

verse 3:

only sonne ; and at Gods command, against Nature and Reason, was so ready to execute him with his own hands; had he lived a wicked life in his courses before, or had never thought upon God till then, it had utterly beeue unpossible.

God will not hazard his honour upon faithlesse men, who minde nothing but earthly desires : hee will not vouchsafe to use any vaine or careles livers, in trials that concerne his glory.

The Lord obserueth Geometrical proportion; his best seruants have the greatest trials; to a man of approved fith and much assurance, God sheweth great perils, and sendeth againe mighty deliverancies.

It was a most excellent and divine reason of *David*, because God had strenghtned him, to kill a Lyon, and slay a Bear, he made no question to leave Goliath in the field.

An English Mariner, above others, is expert, ready, and confident in all dangers and tempests, because by often experie-

Arist. E.  
thic. L

rience in the narrow seas hee becomes undaunted, and fit to encounter all extremities.

No man is fearefull and unwilling to undertake that which he wel knowes he hath throughly learned.

It is a grounded principle in reason, *Absurdum est simul querere & scientiam & modum;* It is senselesse to conceive that any man may attaine both skill and the meanes therof all at once. For example; in shooting: To bend the Bow, to choose the ground, to nocke the arrow, to draw the head, to hit the marke, and all this in a moment, it is impossible.

Therefore, *Abraham* was not tried to sacrifice his sonne at the first. But as *David* saith, *Psal. 139. 23. Proba me Deus, & tenta me: Proba me O Lord, & deduce my thoughts:* so saith *S. Ambrosi*, *Proba vobis Deus antequam tentavit,* God trained up *Abraham* and taught him, and then at length he tried him.

In the twelfth chapter of *Genesis*, and the first verse, he began with fear & humblenes to hearken to the voyce of God.

Secondly,

Ambr. lib.  
I. de A-  
brah. c. 8.

Secondly, he doth often build Altars,  
and continually call upon his name.

Gen. 12.7.  
c. 13 v.18.

Thirdly, as you may see in the 13. chapter  
the 7. and 8. verses, he begins to  
practise, reconciling himself to Lot,  
and making peace betwixt both their  
servants.

In the fourteenth chapter and six-  
teenth verse, he is kinde and helpefull to  
his kindred.

In the same chapter the twentieth  
verse, with all readinesse he doth pay his  
rubes and all other duties to Melchise-  
deb the Priest.

In the sixteenth chapter, and many  
other places, he is kinde and full of for-  
bearance to his wife.

In the eighteenth Chapter, he is hos-  
pital to strangers, and with feeling com-  
passion of others miserie, intrcateth the  
Lord for the Sodomites.

In the seventeenth chapter he sheweth  
obedience to God, Circumcisung him-  
self and all his family, instructing them  
to know God, and sending away Ismael.  
Thus did Abraham first beginne to  
bear, then to pray and call upon God,

Per gradus  
& incre-  
mentia se  
colligit.  
Amb. lib. i:  
de Abr. c. 20

after

after to practise; and so by degrees, hee  
came to be so beaten and perfect in the  
course of a Religious and Christian life,  
that at last, God himselfe taketh such de-  
light to try how farre *Abraham* will  
stand to him, that hee chooseth no lesse  
point to proue his loue, then by sacrific-  
ing his onely sonne.

In the eleuenth of *Mattew*, verl. 30.  
Our Sauiour Christ saith, *His yoke is ea-  
sie, and his burthen light*: yet a number  
of men in the world, they take the ser-  
vice of God to be harsh, difficult, and an  
unsauoury course: and the reason is, they  
neuer had any triall of Gods loue. Holy  
*David*, out of the tried experience which  
hee had of Gods mercy, hee aduiseth  
us, *O taste and see how gracious and sweet  
the Lord is*. But earthly minded men,  
they say of God, as the euill seruant did  
of his Master, *I know thou art a hard  
man*: they thinke they shall neuer enjoy  
good day, if they devote themselves to  
God, or settle their thoughts vnto his  
service; when (God knowes) there is  
no such matter; for of all other, the ser-  
vice of God, a Christian and Religious  
life,

Psal. 34. 8.

Mat. 25. 24

*Nulla meli-  
or voluptas  
quam e-  
mendare  
gratia re-  
scientiae.*  
Ambr.  
lib 2. c. 10.

se, is most easie and comforable, most  
leasing to goe through with.

But the truth is, they are deceived by  
these Spies, as the people of *Israel* were.  
In the 13. of *Numbers*, the Lord com-  
manded *Moses* to send out twelue Spies,  
to search and try whether the land of *Ca-*  
*nan* were good or bad, fertil or barren, &  
bring with them the fruits of the same :  
Ten of these Spies, sloathfull and wic-  
ket men, brought up an ill report and  
lunder upon the Land, telling the *Israe-*  
*lin*, that the inhabitants were Giants,  
their Cities walled up to heauen, & they  
holly unable to vanquish & overcome  
them. But *Caleb* and *Joshua*, the two  
other Spies, men of an excellent spirit,  
well experienced in comforts from the  
Lord, valiant and confident in the pro-  
mises of God, they cheared up the peo-  
ple, shewed them the good and plea-  
sant fruits of the Country, affirming  
truly, that *Canaan* was a good Land,  
flowing with milke and honey, easily  
to be conquered, for God out of his  
owne would undoubtedly bring them  
thither.

In like sort, rich and mighty men of the earth, to finde out the Land of promise, they send forth dissembling and wicked Spies, *Delicacie, Pleasure, Concupiscence, Ease, Gaine, Fleshy lust, Pride, Covetousnesse, and Vanitie;* These Spies bring heavy newes, bearing us in hand, that there are Giants in the way to heaven, Terrors to the minde, and grievances to the body; we cannot enjoy the freedome of our mindes, nor take pleasure in the blessings of this life; to live a good and religious life is such a hard and strict course, as no man living is able to indure and overcome: and so they choose rather, for a short time, to languish in sinfull pleasures, then relying on Gods assistance, to hold on their iourney, and in the end to possesse the joyes of heaven.

But if they would send out *Caleb and Iosua, Faith and Hope,* true and trustie Spies, if they would taste of the excellent fruits which they affoord, if they would once get some acquaintance with God, and make him their friend as *Abraham* did; then the wearisome iourney o-

this tedious life would seeme easie and pleasant, in all troubles they might have recourse unto God, and in all brunts whatsoeuer hee would stand sure, and set them thorough.

Abraham was commanded to leaue his Country and kindred, his fathers houle, friends, and family, and goe liue in a strange Countrey; hee never murmured nor refused, but willingly did it.

Abraham oppressed with famine, was againe recalled as farre another way into Egypt; he presently doth it.

Abraham is commanded to cast Iſmael his sonne out of doores, and pack him away; he chearefully did it.

Abraham is commanded to sacrifice his onely sonne Iſaac; hee fetcheth his arme, and takes the knife, confidently to doe it.

The Lord and he were knit and tyed together, in so deare and fast a couenant of loue, that it was not possible to lay any crosse so grievous upon him, but hee would patiently beare it; or to enioyne him any taske, but hee

Gen. 12. 1.

Non sinit  
Deus olio-  
su in Abra-  
hamum.  
Ambr. lib. 1  
Gen. 12. 10.  
Gen. 21. 10

would faithfully performe.

On the contrary ; how commeth it to passe, that most men never take delight in Gods seruice, nor ioy in noble and heroicall actions ? Because hand ouer head they shuffle on in the world, they proue not the louing kindenesse of the Lord, they taste not how sweet and gracious his mercy is, they never practise themselves in the points and precepts of Religion ; and so upon euery light occasion, they doubt of Gods providence; upon every small affliction and triall, they stagger at his promises; upon any trouble or strange accident, they are at their wits end, and presently cast downe: Whereas such as have once begunne, and continued some time with ioy in the seruice of God, passing through diuers crosses, and induring sundry discontents, with patience and comfort, at length they grow to such constancie and resolution , *εν μᾶλλον καὶ μᾶλλον οικείων*, their love doth so abound more and more, that it becomes like a swelling floud , it beares all afore it; sicknesse and health, plenty and want, trouble

troubles and trials, nothing comes amisse: Whatsoever God sends is welcome, height and depth, edge and point; death and dangers all, doe fal and flie before him.

Wherfore I intreate you by the tender mercies of Christ Iesus, doe not undervalue the profession of Christianity; conceive a good opinion of God and his service; thinke it not grievous, thinke it not harsh and unpleasant, until you have made some triall thereof.

And whereas every man bath in his bosome some secret sinne or other, as deare unto him, as Isaac was unto Abraham, there first beginne; As Abraham did, deny thy selfe and thine own reason, fight with thine owne affection, with might and maine resolve to kil this sinne, and as Christ became a sacrifice for thee, so in flaming zeale do thou sacrifice this sinne to God.

This good beginning, this one sacrifice alone, this onely one, will be so pleasing & acceptable unto God, that al other thy sins shalbe forgivē in this: with his inward grace hee will cherish thy good desires,

so louingly will he uphold thee, and lead thee on by the hand, from one step unto another, that in the end thou shalt finde nothing more ioyful, nothing sweeter to thy soule, then the fruit of a religious life

Rom.2.10.

The Lord hath spoken, and will make his promise good; To euery one that feareth God, and liueh uprightly, there shall be honour, & comfort, and spiritual grace, and peace of conscience, and ioy in the holy Ghost: Which the Lord in some measure grant unto us, either more or lesse; that what triall soever do befall us, as Abraham did, we may wholly rely upō Gods promise, & stand fast in the Lord for ever

*The Reward of Abraham.*

**V**VHile Abraham did thus bestir himselfe, and is as busie as may be in labouring to please God, God on the other side is watchfull ouer Abraham, and the Angels as busie in attending upon him.

When al things were right, and fitted to the sacrifice, when Isaac lay ready bound upon the Altar, & the very knife

was

was going to his throat, an Angel comes  
in for stickler, and cryes out, O stay, stay  
thine hand, thy will I accept for dead, thy  
intent for the action, thy obedience for the  
sacrifice, thy affection for the offering, and  
thy faith for righteousness: Therfore touch  
not the child, let not the knifecom near him

Stupe: la  
dins: Len  
Epis.

Whereupon, even at a wish al is fitted  
to the purpose; the Bush at hand, the  
Ramme ready caught; the time obser-  
ved; the blow lacht at an instant; and  
this dolefull ~~entras~~ is turned into a most  
joyfull xalaspoen.

Tenuit ma-  
nū Divina  
vox, & istū  
vibrantis  
occupavit  
d xii e.  
Amb. lib. I.

O let no man misconstrue the courses  
of the Highest, nor foreiudge the actions  
of God. Behold here his secret care and  
tender carriage over Abraham. *Nescit se  
homo, nisi temptationibus discat se*; man  
knowes not himselfe, except by some tri-  
all he haue some proofe of himselfe.

Aug. de  
tempore  
sermo. 72.

God therfore in his silent providence, doth so worke and fetch matters about, that one way or other, at one time or other, every man is searched, every man is sounded ; hee doth examine our thoughts, and ransacke the very ground of our hearts. If wee stand fast, wee are

blessed, we are crowned; If wee faint, if we be false-hearted, we are dead, we are gone.

Thus, out of the true intention of Gods deare and secret love, to make us seeke and long after him, hee croseth our desires, he changeth our prosperitie, turnes us to our selves, and many times seemes to leave us at a losse. But when it comes to the very pinch, when there seemes to bee no hope, then beyond all hope, comfort comes unlooked for. *Abrahams* ioy on every side is doubled; *Isaac* as good as dead, is now received alive; here is a \* *Sonne* for a *Sonne*, *Isaac* is still alive; alive to God, alive to his parents, alive to the Angels, alive to blessed issue, alive to us here present, who all are comforted, to behold the goodness of God in his deliverance, to behold how sweetly God tempereth the courses and occurrences of mans life, to behold how he delighteth and pleaseth himselfe in the daily triall of his dearest servants. *Itq; reditq; frequens, & Indit ante oculos dulcissima sua gratia:* He goes, he comes, he appeares, he departs, he comforts, he cast:

\* Prince  
Henry dead  
Prince Pa-  
latine ma-  
ried.  
*Parricida*  
*redit incru-*  
*entus, &*  
*qui immo-*  
*natus i# vi-*  
*vit. Zeno.*  
*Ep. Veron.*

Ephraim  
Syrus.

cast down; to no other end, but to win us to himselfe, and to crowne us with his glory. So that there is no service to the service of God, and no reward to the reward of a constant and loyall faith.

Tentat ut  
t oronet.  
Ambr. ibid.

This faith and affection unto God, ought openly to bee declared to the world, by noble and worthy workes of pietie. For undoubtedly, did men prolife in Religion, and practise daily as *abraham* did, or did they ioy in that obedience and love which they owe unto their God, they would think nothing too deare for him.

But of the infinite abundance of Gods mercies, and of the manifold rich faviours of a gracious Soveraigne, where is the man who hath offered an *Isaac*? Upon pleasures endlesse, and vanities fruitlesse, there is no sparing; No, all their life long they plot nothing else but to make themselves great, leaving nothing behind them but huge and golden tombs, monuments of their wealth, but no Christian workes, monuments of their faith.

The noble *Romans*, even from the light  
of

of nature, and desire of glory, in zeale to their gods, & loue of their Country, they thought nothing too deare; They bestowed infinite summes in erecting Temples, Theaters, Bridges, Causies, cutting of rivers, and such like; upon sundry occasions, employing all their estates, and exposing all their lives to present and apparent death, for the honour, liberty, and safety of their Country.

And shall *Superstition* goe beyond Religion? shall *Nature* prevaile more then *Grace*? and shall worldly glory bee preferred before zeale unto God, and glory of eternitie? Nay rather, let every man gird up his loynes, and with a cheeresfull heart, ioy in doing such workes, as in some measure may bee answerable to this faire and golden peace, which wee (above all Nations round about us) most happily have enjoyed.

Let us delight to doe such workes, as become thosc, upon whom God and our Sovereaigne have cast the eyc of their favour.

To shew mercy and kinde dealing,

to poore houholders and Tenants.

To make fishing boates, and other vessels of burthen, for the needy and sea faring man; and so to succour the miserable people in decayed Townes by the Sea coast.

To mend high waies, and to make faire causies, leading to each Kingdome, that the poore wayfaring man, distressed in his travell, may not curse our pleasures, in the bitterness of his soule.

To build shippes of warre, for the defence and safety of our Country; and to assist our confederates against al Turkish Infidels.

To contribute summes of money, to the setting of idle, and poore people on worke, and by some good employment to keep them from sinning against God, and offending the Law.

To build Farmes for husbandry, and plant Market Townes in *Ireland*, and in the Borders, that those Countries may become more Civill, Religious, and profitable to the State.

To undertake noble adventures, and honou-

*Solomon vi.  
as publicas  
societas  
privat.  
Joseph. lib.  
8. cap. 2. 3*

honourable expeditions by Sea; not, to pilfer Gold and Silver; but, to winne Heathen Nations, to the knowledge of the true God, and profession of his Son Christ Iesus.

To repaire and gird in such breaches of the Sea, as of late yeares haue broken into the Land, bringing fatal inundations upon sundry coasts, and overchargeable taxations to poore Inhabitants.

In the time of dearth, to pittie the painefull labourer, who sups up his sorrow in silence; and to comfort the needy and aged people, in those several Countries where your lands and livings lie.

Beloved and honourable Christians all, deceive not your selves, neither suffer your selves to be deceived. For undoubtedly, heroicall actions, noble and Christian workes, workes (I say) of pietie, the workes of *Abraham*, they will bring renowne to your name, love to your posterity, ioy to your conscience, courage to your attempts, successe to your desires, and immortality to your soules.

Earthly and vainc men may please them.

themselves, in following and pursuing the vaine and earthly vanities of this momentarie and fading life : But wee shall finde, in the end, that there is no joy to that which procceds from a life well led, and no seruice to the seruice of God.

For, as soone as *Abraham* had thus worthily behaued himselfe, choosing rather to kill his sonne, then disobey God; presently an Angell is dispatched from the Court of heauen; the Lord sendeth, and sendeth again, no newes, nor speech, but of *Abrahams* faith and loyaltie; heauen and earth rings of his constancie and loue; the court-rolles of the Exchequer are called for; *Abrahams* seruice is recorded to all eternitie; Hee is entituled *Gods friend*; and princely royalties are granted by entaille, to him and his seed; the Lord, by a solemne oath of kingly prerogatiue, becomes *Abrahams* God, and Lord Protector of him and his for euer.

In blessing hee is blessed, his dayes long and happy, his wealth infinite, his honour great, his end blessed,

his

Tres plena-  
rias accepit  
benedictio-  
nes. Ambr.

his posterity and issue Royall, victorious, and innumerable. This is the respect that God hath of a man whose heart is knit unto him : Endlesse and eternall joyes are sealed up for him after death, whose loue and affection is settled on his Maker in this life.

Yet God doth not thus leauue to reward *Abraham*; but, to the great encouragement of euery Christian, that *Abraham* may know, and al men living may know, wherinsocuer a man doth shew his loue to God, God will returne the same seven-fold into his bosome againe; therefore, what *Abraham* intended to doe, God did performe indeed; This history being figuratively meant of *Christ*, and the fore-running of his passion.

Ezek 1.16

Exod. 15.  
19.

In the vision of *Ezekiel*, there is mention made of two wheeles, *Rota in Rotam*, the one winding and turning within the other. In like sort, the *Law* and the *Gospell* are wrapped and enfolded one within the other. As the *Cherubines* did sit one over against another, but both did looke to the *Mercy-seat*; so the old Testament and New, treat of severall stories,

Stories, but both doe aime at and point out Christ.

Hereof there is sensible appearance in this place.

Abraham did offer his Sonne.

God also gave his Sonne Christ Iesus,  
Abraham, his onely sonne, whom he  
dearly tendered.

God his onely Sonne, whom he entire-  
ly loued.

Abraham left his servants.

Christ left the Jewes, and imbraced the  
Gentiles.

Isaac went accompanied with Abra-  
ham his Father.

Christ was not alone, for the Father  
was with him

Isaac carried wood for the sacrifice.

Christ, his Crosse for his Passion.

Isaac was silent, and went cheerfully  
to the offering.

Christ opened not his mouth, & went  
willingly to his suffering.

Isaac was bound, and laid on the  
Altar.

Christ was bound, and nayled to the  
Crosse.

Ioh. 3:16.

Ioh. 16:32.

Ligna Nam  
fibi yexcide  
christus filii  
paibulum  
crucis porta-  
vir, Abr.

Abraham

Ibi immola-  
tus erat I-  
saac ubi  
Christus po-  
stea cruci-  
fixus. Hie-  
ron.

*Abraham offered his sonne upon Mount Moriah.*

*God his Sonne upon the same Hill, called Mount Calvarie.*

*Isaac was never slaine, but the Ramme sacrificed.*

*Christ his Divinity never suffered, but his body crucified.*

*Abraham and Isaac were three daies and three nights in their iourney.*

*Christ was three daies and three nights in the grave.*

*Isaac was offered, yet delievered, and joyfully restored to his father.*

*Christ was crucified, rose againe, and triumphantly ascended into heauen.*

*Of Isaac the Apostle saith; Of him alone sprang up as many as the starres in the skie, which are innumerable.*

*Of Christ; of him alone who was deemed dead, arose in the Church innumerable Christians.*

*Herein onely stands the difference, that as David & Jonathan wept in each others bosome, but David did exceed; so the Lord and Abraham contended together in loue, but Christ the son of David did*

Ioh. 8. 56.

*Abraham rejoiced to see his day in the refection of Isaac, a figure of Christ.*  
Heb. 11.12

did exceed. For Abraham fethered the stroke, yet touched not his Sonne; Christ the Sonne of God was striken and wounded for our finnes. So that God for Abrahams sake spared Isaac, but for Abraham and Isaacs sake God spared not his onely Sonne, but gave him even to death for us all, that we all, becoming the faithfull children of Abraham, might have the reward of Abraham, which shall be an exceeding, surpassing, and eternall weight of glory; which the Lord grant unto us all for his Sonne Christ Iesus his sake. Amen.

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FINIS.

Z

THE

# THE SEVENTH SERMON.

**HALLELUIAH.**

**PSALMEO 117.**

**Verse 1. O praise the Lord all ye heaven:  
praise him all ye Nations.**

**Vers. 2. For his mercifull kindness is ever  
more and more toward us, & the truth  
of the Lord endures for ever. Praise  
the Lord.**

Hugo Cardi.

Hieron. in  
hunc Psal.



His Scripture is ~~odn emur~~  
~~πνη~~; a Psalm of thank-  
giving and praise; The  
point and center of all  
the Psalms: For what-  
soever is delivered in the rest, is briefly  
knit up and comprehended in this. Par.

vus versus numero, magnus mysterii sacramento: the least Psalm (saith Saint Jerome) in the small number of verses, but the greatest in divine mysteries.

Saint Paul in the 3. to the Ephesians calleth it a mystery, such a mystery as in former ages was not opened to the sons of men, but is now revealed, namely, that the Gentiles through the Gospel should be partakers of the promises in Christ. David doth here prophesie of the union of the Iewes and Gentiles; therein declaring the unsearchable mercie of God in Christ, calling all nations of the earth unto salvation.

Ephes.3.3.

{ O Praise the Lord.  
1 An exhortation. { Praise him.  
Praise the Lord.

{ Hearken Iewes.  
2 The Person. { Nations Gentiles  
Mercie and Truth.

{ The Reason: For his  
and Truth.

Z 3 Con-

## Concerning the Exhortation.

The first word of this Psalme *Hallelu*, derived from the originall of *Hal-lal* which signifies to praise; with which word this Psalme also endeth; & thereunto is added this word *Iah*, which is one of the ten attributes given unto God.

So that *Hallelu-iah* is as much as to say *Praise God*. In this sense it is used in the 19. of the Revel. as the song of our future blessednesse, and of the Angels eternall Jubile, *Hallelu-iah*, *Salvation*, and glory, and honour, and power be to the Lord our God.

I have made choice to intreat of this Psalme, first to fit the time. For, by the ancient order of the Church, *Hallelu-iah* might not be sung in the time of Lent, from *Septuagesima* Sunday until Easter; but upon occasion of joy or some great benefits received; being an hymne of Praise and universall exultation.

But we all here present, are abundantly enriched with spirituall and earthly blessings,

Verse 1.

Durantus  
de rit bus  
Ecclesie.Aug in  
Psal 118.

blessings , and the whole land enjoyes such happy times as our forefathers never knew.

S. Jerome ad Eustochium writeth, that after long persecution, at what time the Christians obtained some rest, they rose very early to sing praises unto Christ, and the watchword amongst them was, Hallelu-iah, that is, Arise, let us Praise the Lord.

A word so sacred and holy, that Saint Augustine affirmeth, it was not lawfull, for any barbarous Nation to translate it into their owne tongue: and therupon, Hallelu-iah is stil used in every language, no other word so fitly expressing the ineffable glory , and unspeakable praise of God.

Secondly, I haue intreated of this Psalme in regard of the royal foundation of this free Chappell of Windfore, dedicated to the continuall praise of God.

Divers in our Church, more curious then well advised & truly religious,they have and do still, taxe our Service and Book of Common prayer, terming it (as Barrow doth) A Collop of the meazeled hog,

*Aug. lib. 2.  
de doct. Chr.  
cap. 10.  
Hallelu iah  
taniū habet  
honorem, ut  
in Hebraica  
lingua sit  
tradium,  
nullog; alio  
sermone  
translatum.  
Ioh. Cassia-  
nus.*

Barrow.

T.C. pag.  
108. sect. 4  
Penry.

taken out of the Popes Portunise : concerning great offence at the reading and answering of the Psalms, affirming it to be unprofitable wasting of the time, a stage-like Dialogue, Tossing of Tennis bals ; and the singing of a Quire, Penry calls it Belismus, laying, that it is loathsome unto God to be served with such a dish; concluding and curtailing after their owne fancies , all the worship and service of God in a prayer and a Lecture.

But there is no doubt, and it is apparent by the Scripture, that Praising of God is an especiall part of worship due unto his name : For it is meete, that we should not onely seek unto God, & pray unto him for benefits we desire to receive, but also joy in his goodnesse, and praise him when we have received them.

To praise God, that is, to extoll his goodnes, mercy, and power, to acknowledge his benefirs, to rejoyce before him, and speake good of his name, to tell of his noble acts, and declare the wonders which he hath done, and still doth for the Children of men ; this is required of us, and this is most acceptable unto God.

Ephes.

Psal 68.4  
Psal 100.3  
Psal.105.5

Ephes. 9. 19. Be filled with the Spirit, speaking to your selues, in Psalmes and hymnes & spirituall songs, making melody w[i]th the Lord in your hearts, alwaies gining thanks for all things unto God the father.

Col. 3. 16. Let the word of God dwel plen-  
ifully amōg you, teaching & admonishing  
your selmes, in Hymns & Psalmes, singing  
with a grace in your hearts unto the Lord

Blessed be God for ever, and praised  
be our everlasting Redeemer, whom we  
do worship ; for he doth not require  
iuropus*clu*w which Homer speaks of; Hun-  
dreds of bullocks, goats and rams, which  
Solomon did offer : he lookest not for  
streams of molten & liquid gold, which  
the Princes of Greece did present unto  
their oracles ; nor for viols of our owne  
bloud which Sylla did offer; he will not  
have our children, and the first begotten  
of our bodies, to be sacrificed unto him  
in fire, as they did unto Moloch; nor as the  
Indians do at this day , to anoint our  
selues with rich perfumed oylo , and  
sprinkling it over with the dust and cin-  
ders of gold, to dance in honour of the  
Sunne rising. Such costly, barbarous and

Homer Ili.  
lib. 3.

I. King. 8.  
63. 22000.  
beeves &  
1:0000.  
sheepe.  
Porphir. li.  
de craculio.  
2 Kin. 16.  
3.

Anthon. de  
Berea in  
the Con-  
quest of  
the West  
Indies.

heathenish worship doth not the Lord require.

*Psal. 50. ver. 14. Offer to God the sacrifice of praise: And this sacrifice in the 13. to the Hebr. and the 15. verse, is set downe to be, the fruit and calues of our lips. The same which David expresseth in the 147. Psalme, O praise the Lord, for it is a good thing to sing praises unto our God, yea a ioyfull and pleasant thing to be thankfull. And in the 47. Psal. and the first verse, O clap your bands together, let your songs be of him, and praise him with the voyce of melody.*

This offertorie or sacrifice of praise, tooke beginning from the *Israelites*, amongst whom *David* first of all pened *Psalmes*, set them to the harp and other instruments, and appointed singers, who were clad in fine linnen; and while their sacrifices were offering, the *Priest* tasted the wine, and powring a little upon the *Altar*, presently the sonnes of *Aaron*, all the *Priests*, *Levites*, & singers, stood up, and with their instruments and voyces, sounded together an offertorie or a song of praise; After whiche, *Incurvatus est*

*Laudabo nomen Dei cum Canticis, & placebit super virtutem novellum, producentem cornua & angulas.*

*Psal. 69. v. 31. & 32.*

*Alcuvimus de divinis officiis.*

*Zogadim de cantu Ecclesiastico.*

*I. Chr. 15.*

*Rex*

Rex et omnes qui cum eo aderant: The king himselfe with all there present kneeled downe, and having worshipped God, and prayed, the Sacrifice was ended, and they departed.

In this manner, upon benefits received to magnifie God, and praise him in sing-  
ing and ioyfull thanksgiving , it hath  
beene the course and practise of the  
Church in all ages.

In the 15. Chap. of Exod. and the 2.  
verse, After God had given to the Israe-  
lies, a wonderfull deliverance from  
Pharaoh and his puissant army, Moses  
their General with all his troopes, men,  
women, and children, did rejoice and  
sing, I will sing unto the Lord, for he is my  
praise, he is my God, and I wil prepare him  
a tabernacle ; He is my Fathers God, and  
I will exalt him.

In the 1. of Samuel the 2. Chap. and  
2. verse, After that God had given Han-  
nah blessed issue, she sung praises, and said,  
Oh there is none so holy as the Lord, there  
is no God like unto our God.

In the twenty one Chap. of S. Mat-  
thew and the ninth verse, in honour and  
praise

praise of the Messias, the childrē sung Ho-sanna, Blessed are thou that comest in the name of the Lord, Hosanna in the highest.

In the 19. Chap. of S. Luke and the 37. verse, All the disciples did rejoice, and praise God with a lowd voyce, saying, Blessed be the King that cometh in the name of the Lord, peace be in heaven, and glory in the highest places.

Hieron. in  
Isaia. 6.

In the 6. Chap. of Isa. and the 3. verse, the Cherubins sitting upon the Mercie-seat (as S. Jerome saith) Iste ad istum, & unus ad unum, invicem se ad laudes Domini cohortantur; One to one, and each to his fellow doth answer, Holy, Holy, Holy, Lord God of Sabbath, the whole earth is full of thy glory.

In the 2. Chap. of S. Luke and the 13. verse, in regard of the happiness unto all mankinde, by the benefit of Christ his Incarnation, a quire of heavenly Angels did sing an Anthem, Glory to God on high, peace on earth, and good will towards men.

In the 4. Chap. of the Revelation and the tenth verse, the four and twenty Elders fell downe, and cast their crownes before

before the throne, singing, Thou art worthy O Lord, to receive glory, & honor, & power, for thou hast created all things, & for thy sake they are & have been created.

Lastly, in the 26. Chap. of S. Matth. and the 30. verke, when our Saviour had finished the feast of his Passower, and celebrated the blessed Supper of the Sacrament, he himselfe with all his Apostles, did presently sing and give praise unto God. Upon which place S. Chrysostome commenting, saith, *Hymnum cecinit, ut nos quoḡ similiter faciamus;* Our blessed Saviour, after the celebration of the Sacrament, sung a Psalme of praise, that upon every occasion of Gods benefits, we also might learne to do the like.

Saint Ambrose saith, that David was more victorious, when he danced before the Ark in praising God, then when he overthrew Goliab.

Solomon was never more renowned, then when he with all his Peeres and people sung praises unto God at the dedication of the Temple.

Theodosius Junior, a most noble and religious Emperour (whose court for holinessc

Chrysost.

Socra. lib.  
7. cap. 23.  
Nicephor.  
li. 4. c. 23.

lines & integrity is reported by Socrates to have bin like a Monastery or religious house) after that word was brought him, that God had overthrown John his enemy, who affected the Empire; instantly, he with his courtiers went to the publike Church, & per medium circum populo cecinerunt: and in his owne person, sung thanksgiving before all the people.

Thus we are manifestly taught, both by precept and by example of Patriarks and Prophets, men and women, children and elders, Cherubins and Angels, our blessed Saviour and his Apostles, with many others religious & Christian kings that it is not sufficient, to heare the word and pray for benefits we desire, but for those we have received ioysfully to sing praises unto God.

It is a fond and false cavill of the Brownists, to affirme, that the Minister is to utter all that is spoken in the Church, and the people to say nothing, but onely Amen. For in the Scripture, the sound of the multitude in praising God, is compared to the noyse of many waters, and to the sound of mighty thunders.

Rev. 19.6.

To

To prasse God in singing Hymnes and Anthems, the Quire answering one another, it is of great antiquitie, and long continuance in the Church. Tertullian in his second book *ad uxorem* saith, *Sonant inter duos Psalimi, et mutuo provocant, quis melius Deo suocanat.* As the Cherubins, so they do answer one another, and incite each other to give God praise.

S. Basil in his 63. Epistle to the Quire of the Church of Neocasaria saith, *This custome and order is now ratified in the Church, ut in duas partes divisi alternis vicibus psallant;* The Quire being divided, One side should sound unto the other the holy praise of God.

Philo Iudaeus, who lived in the reigne of Nero, Ann. Dom. 50, in his booke *De vita contemplativa*, speaking of the praise of the Church in his time, said, *Vnus ex omnibus consurgens in medio, &c.* One standing up in the midst of the Quire, begins the Anthem, and afterwards all the rest do answer.

Socrates in his sixth booke and eight Chapter, and Nicephorus in his 13. book and eight Chapter, they do both write and

Tertullian.  
Fran. Georgius de Harmonia mundi  
Alternis vocibus ad alterutrum acclamauit.  
Basil.

Philo Ju-  
deus.

Socrates.  
Nicepho-  
rus.

and agree, that *Ignatius* the blessed Martyr, and disciple to S. *John the Evangelist*, was the first who ordained *Hymnes* and *Antheimes* in the East, and brought them into the Church of *Antioch*.

*Augustine*

From *Ignatius* and the Church of *Antioch*, as S. *Augustine* writeth in the ninth of his *Confessions*, S. *Ambrose* brought them into *Europe*, and caused them to be used in the Church of *Milan*.

*Cyril.*

And *Cyril* writeth, that *Athanasius* first brought singing into *Africk*, & used *Antheomes* in the Church of *Alexandria*.

*Plin. li. 10.  
Epist. 97.*

*Plinie* in a certaine Epistle to *Trajan* the Emperor, writeth thus: *Multa Christianorum millia, conseruant antelucanos hymnos & carmen Christo suo canere*: many thoutands of Christians (saith he) rising before day, did use to sing *Hymnes* and *Ditties*, to the honour and praise of *Christ*. Untill which time of *Trajan*, it is plainly to be gathered, that S. *John the Evangelist* was alive; from the Incarnation of our Saviour *Christ* unto this Emperours raigne, being 60. yeares & odde moneths. In this maner *Antheoms*, *Hymns* and *Songs of praise*, have continued in the Church

Church

Church , from the Apostles time unto  
this day.

Vpon these grounds of Scripture, Ex-  
ample, and Antiquity, the Church of  
England hath ordained in our Liturgie,  
that after Confession, Absolution pro-  
nounced, and Prayers made, all the con-  
gregation should either say or sing the  
95. Psalme: O come, let us sing unto the  
Lord, Let us heartily rejoice in the strenght  
of our salvation. Againe, after the first  
Chapter read, wherein we do heare of  
the wonderfull works of God ; and the  
second Chapter, wherein we do usually  
heare of the great miracles and tender  
compassion of Christ unto mankinde,  
then we should joyfully sing, Te Deum  
laudamus ; which Canticle was penned  
by S. Ambrose, and S. Augustine, and  
ever since with great reverence retained  
in the Church.

This solemnitie and reverence, in  
praising God by singing and instruments,  
if the reformed Churches in France had  
not so hastily abolished at the first, they  
had wonne many thousands unto them  
which through their naked carriage in  
the

Dacius Epis.  
Mediolanæ.  
in Chron.  
lib. I. c. 10.

the worship of God, tell from the profession of the Gospell.

La&ntius

*La&ntius Firmianus* in his sixt book *de Institut.* and 26. Chap. saith thus; *Si voluptas est audiare cantus & carmina, Dei laudes canere & audiare inuicibilissimum est.* If it be delightfull to heare songs and sonnets of mortall mens actions, to sing the everlasting praises of God, must needs be most sweet and comfortable.

Plin.Iun.

*Plinie Iunior* in his 10. book and 67. Epistle, speaking of this part of Gods worship, hath this excellent saying; *Excitat animū, cupiditatem ardorem emollit, se�it insurgentes ex carne affectiones, erigit animā, & cogitationes malas expellit.* Singing and praising of God, by *Hymnes* & *Psalmes* with great varietie, it rouseth up our spirits, it pacifieth our inordinate desires, it watereth and cooleth our troubled and boylng affections, it driveth away evill and earthly cogitations, it doth elevate the minde to devout and holy thoughts, and it raiseth the soule to the contemplation of celestiall joyes. For as *Gregory Nazianzen* saith, in his fortieth Oration in *Sanctum Baptisma,*

Gre.Nazi.

*Psal.*

*Psalmorū Cantillation cœlestis gaudij pra-indium est.* Church Musick is a very resemblance of the joyes of heaven.

O how often (saith good S. Augustine) have I wept for joy, when the sweet hymns of thy praise have sounded in mine ears; *Exultabat cor meum*, my heart melden, and drops of heavenly passions distilled into my soule: *Suspirans tibi et respirans*, sighing and longing after thee, I was overjoyed in spirit, and wholly overcome with the fragour of thy sweet commandments.

Aug. li. 9.  
Conj. c. 6.

In using this Christian exercise, we do not place any merit, nor justle out the word of God, as some troublesome spirits have affirmed; sed preces & Scripturas interponimus, wee joyne therewithall psalter, reading & preaching of the word, that so, both the people may be edified, and God also may be glorified.

I conclude this point with the saying of good S. Augustine, in his 119. Epistle ad Ianuarium; *Sine dubitatione facient maxime illud, quod etiam de scripturis defendi potest, sicut de hymnis & Psalmiscamendis: Nam & Christi & Apo-*

Augustine

*stolorum habemus & precepta & exempla.* Without all question we may boldly do that which the Scriptures do warrant : as singing hymnes and Psalms; whereof we have both precept and example, of Christ and his Apostles.

Geminatio  
rei eiusdem,  
intencionē  
babet &  
animi arde-  
rem. Musc.  
Phil 2. 13.

Aug. in  
Psal. 8.

Psal. 34. 1.

Psal. 65. 14

Psal. 89. 10

Here (as you see) sicut incipit, ita terminat. In this Psalm, he doth 3. times ingeminante the praise of God, intimating unto us, that this *One is the onely servitor.* God is  $\alpha$  and  $\omega$ , the beginning and the end, he giveth both the will & the deed; the will to begin, and the deed to finish: *et primicia et decima debentur illis:* both the first fruits of our lips, and the tenths are due to him.

*Incipiendum cum Deo, et desinendum*  
*cum eo:* To praise him, is the first thing that we must begin with, and the last that we must conclude with.

*His praise must ever be in our mouths.* We must praise him, when we are abroad, following our delights in the fields, for it is he that maketh the vallies to stand thicke with corne. We must praise him for our solace and content at home, for it is he *that stillleth the rage of*

the Sea, the noyse of the waves, and the  
madnesse of the people. We must praise  
him for his protection in the day, for it  
is he that blesseth both progresse and re-  
gresse, our going out and coming in: We  
must praise him for benefits received,  
for dangers escaped in the night season  
upon our beds: for as Job saith, It is he  
that giveth us songs in the night. By him,  
through him, and for him, are all things;  
and therefore, Hallelu-iah, praises  
now, thanksgiving still, and glo-  
ry be given to him for  
evermore.

Job 35.10.

R6.11.36.

A a 2 The

## The Persons; All.

The second point is concerning the Persons, who are to praise the Lord; i.e. The heathen & the Nations, the Gentiles, and the Jewes.

So it is expounded of most writers: as in the 2. Psal. and the 1. vers. Why do the heathen rage, and the people imagine a vain thing: the one attributed to the Gentiles, the other to the Jewes.

In the last verse of the Psalme before, the kingly Prophet said, that he would pay his vows, and praise God in the midst of Ierusalem. Whereupon lest it might be conceived, that the place of Gods worship should ever continue holy at Ierusalem, and that no other people might do him service, but onely the Jewes; In this next Psalme and next verse following, he said, *Praise the Lord, All all Nations*: all people, indifferently, universally, all are to praise him.

It is apparent by the whole course of

Lyranus.  
Musculus.  
Hugo  
Cardin.  
Marlorat.  
Palaterius.

the *Scriptures*, that there was in times past, betwene the *Iewes* and the *Gentiles*, *Veteraneum odium*, an inveterate and deadly hatred.

In the 7. Chapter of *Deut.* and the 2. verse, the *Iewes* were forbidden by God, to make any covenant with the *Gentiles*, or to have aby compassion on them.

The *Iewes*, whom God had honoured above all Nations of the earth, having received circumcision, the signe and seale of Gods favour, that he for ever would be their God, stood so highly upon their priviledges, and great immunitiess, that whosoever was not circumcised, it was unlawfull for him, either to eat with them, to marrie with them, or to partake with them in the worship of God, or in their sacrifices. Thus doth *Iosephus* very plainly shew, in the third booke of his *Antiquities* and last Chapter; where he reporteth, how certain Nobles and great Peeres came from beyond the River *Euphrates*, for no other purpose, but to honour the Temple at *Ierusalem*, and to offer sacrifice to the God of *Israel*; where

*Iosephus.*

after a long and tedious iourney, with great danger and much charges, they were sent away, without their purpose, in disgrace; the *Jews* holding all the people of the world, but onely themselues, unworthy to be partakers of their worship, or to sacrifice in their Temple.

So highly were the *Hebreus* onely in Gods favour, for *Abraham*, *Isaac*, and *Iacob*s sake; so great was his affection towards the, that the Scripture saith, *They were as deare unto him as the Bracelets of his right arme, as the Signet of his right hand, and as the apple of his eye.*

Foure hundred and sevnty yeares together *Ierusalem* was Gods diamond, the jewell and center of the world, the Joy of the whole earth, the Paradise of Gods delight. In the 132. *Psal.* the Lord protesteth out of his love, and saith, *In Ierusalem shall be my name for ever, this is my rest, here will I dwell.* At *Ierusalem*, the place of Gods service was settled; the Ceremonies reverend; the Sacrifices rich; the feasts solemne; the Temple renowned, and the presence of the Arke most glorious.

By

By reason of these high and extraordinary favours, as the Greeks accounted all people *Barbarians*, who were not of their owne countrey and language; So the *Hebreus* accounted all other people *beathen*, who were not of their owne name and Nation.

In this Psalme, *David* in the spirit of prophecie foreseing, that which *Ieremy* hath, *That the Gentiles should flock unto Christ from the uttermost parts of the earth*; foreseing, that *Iesus Christ* the Saviour of mankinde should come to redeeme the whole world, and that by the everlasting sacrifice of his bloud, both *Jews* and *Gentiles*, *Greeks* and *Barbarians*, *All*, as many as beleeve, should be received unto mercie; he exhorteth that all division and discord laid aside, *All people* should ioyn together in Gods service, and with one heart and voyce (as the people of one God) praise his glorious and blessed Name.

Ier. 16.19.

For whereas this word *All*, is twice used; the meaning is that the Church of God shoulde not ever be bounded within narrow precincts, as the Church of

Psal. 2. 8.

Col. 1 23.

Tho Aquin.  
part. 1 que.  
19 artic. 6.Basil. in ex-  
hortat. ad  
Bap. & pa-  
niciuam.

the Jews long ago was, but that the Lord would install his Sonne with kingly royalties, Giving him the heathen for his inheritance, and the uttermost part of the earth for his possession. And as S. Paul saith to the Colossians, That Christ should be preached to every creature ; and an everlasting Gospell published to every Nation kindred, tongue, and people.

Thereupon (as Thomas Aquinas the learned Schooleman well noteth) Communiter omnes invitatis, & genera Singulorum & singulos generum. All, in the largest extent, if it were possible ; all the people upon the face of the earth, to sing praises to the honour of Christ Iesu.

Now although it be true, that God being in all places, his worship may not be restrained to any one place ; but who soever lifteth up a pure heart in a true faith, the Lord heareth him, in any place wheresoever ; for as Basil saith, Non locus sed intentio exigitur ; It is not the place, but the inward affection which is required ; Yet in the daies of prosperity, when God hath given rest unto his people, & flourishing peace unto his Church, then

the

the Scripture doth warrant us, that the Lord delighteth to be called upon in publicke manner, and that *All* should present themselves before him, and give him praise.

Hereupon, the worship of God remaining in the families of the Patriarks, the first place of Gods praise and worship, was called *The house of God*: as in the 28. of *Genes.* and the 17. verse, Jacob saith, *This is the house of God, and the gate of heaven.* So also is it called in the 23. Chap. of S. *Mattb.* and the 17. vers. *in domo domini etiam tu dweller,* which signifies to inhabit, because God is said to dwell in the congregation of his people.

Afterwards, the Lord himselfe commanded the Tabernacle to be made, to which his people should publickly resort. In the holy tongue, the word *Tabernacle* doth signify a holy vision, because in the *Tabernacle*, it pleased the Lord to manifest himselfe, and to be seene.

*Tabernaculo successit Templum* (saith Saint Augustine) After the Tabernacle the Temple did succeed: so called, either a *Contemplando*, or *Quia rectum amplū, a spa-*

Gca.28.17

Tertullian  
de Idolola-  
tria. ca.7.

Exo.25.8.

Aug lib. 7.  
quest. su-  
per Indic.  
c. 26.  
Isidor. si. 15.  
cap. 14.

Duran l. i.  
c. i. de Eccl.

Eusebius.

Theodor. l. i.

Aug. ix  
Psal. 63.

Tertul. in l.  
de Corona  
milit.

a spatiuous place for the receiving of All.

Fourthly, it came to be named Συνέ-  
ζων, of ζει, and συν, which is Coadun-  
tio, an assembling or knitting together,  
because in publicke congregations, the  
hearts and tonges of All, shoule ioyne  
together as one.

Now as before the coming of Christ,  
the generall place of Gods worship and  
praise was called The house of God, The  
Tabernacle, the Temple, and the Syna-  
goge; So after Christs ascension there  
were given unto it 4. other attributes.

The first was Martyrium, that is, A  
place of confession, or Confessionarie;  
which name (as Eusebius writeth in his  
fourth booke *de vita Constantini*) was  
given by Constantine the great, who upō  
Mount Calvary where our Saviour was  
crucified, built a goodly Temple, and  
(quia caput Martyrum ibi passus est) be-  
cause Christ the head of all Martyrs did  
there suffer, he called it Martyrium, of  
μαρτυρεῖν, to confess or witnesse: teaching  
us all, that in Gods house, everie one  
with his voyce should witnesse and con-  
fesse the name of Christ.

After-

Afterwards, when great *Cathedrals* were erected, by Christian Emperours and other religious kings, to the honour of Christ, the Church (as S. Augustine saith in his first book and fourth Chap. *de Civitate Dei*) was called *Basilicæ*, of *basilis*,asmuch as to say, *The great King's Court*, where honour was given to the everlasting King of heaven.

Thirdly, of *Kœli*—it came to be calid *Keiaxòv, Dominicum*, an habitation or palace consecrated to the mightie Lord.

Lastly, from the East-church it came to be called *ekklisia*, of *ekklæsia*, which is, the calling out of an assemblie; In which sense it is often used by *Demostenes* and *Xenophon*, and so is it frequent in the Scriptures; as in the 19. Chapter of the *Acts*, where it is taken both for the assembly of the persons, and also for the place.

All these titles plainly import, that as God commanded, and religious Kings erected publick Temples and churches, so by publicke and great assemblies the Lord doth delight especially to be praised.

Augu. Ifid.  
li. 15. c. 14.

Demonst. in  
orat. de coro.  
Xen. de bish.  
grac. lib. 5:  
V. 31 & 39.

Sozomen.  
Socrates.

*Pbi. Iudeus  
li. de suppli-  
cum virtut.*

Sozomen in his first book and eighth Chap. and Socrates in his first book and 14. Chapter, affirme, that Constantine the great caused *Portatilem Ecclesiam*, a great pavilion or portable Church to be made and carried about with him in his progresse, that so he might never want a convenient place for the publick praise of God.

*Philo Indeus* doth write, the zeale of the first Christians to be so great, that at their owne proper costs and charges, they builded Chappels & Oratories in the fields, that so they might worship and praise God in publicke assemblies.

There be *mentall prayers*, and *praises*, in private, wheresoever we become and are alone; and there are *prayers & praises in generall*, when whole armies, great assemblies, all the inhabitants of a Citie, and mighty congregations, for publick benefits, do give open and publicke praises unto God. Which Service of all others is most pleasing and acceptable unto him. There is nothing doth so strongly glue and fast knit together the hearts of men, as the band of faith, and con-

conformitie in religion: Againe, there is nothing doth cause such secret hatred and mortall hostility, as difference in discipline, and diversitie of Religion.

Therefore it is a noble and Christian course, and worthy of eternall memorie, by all good and gentle meane to informe the Churches of Scotland and Ireland, to restore their Bishopricks, to repair their monuments, and so to bring those ancient kingdome, to the true and Catholike discipline of the Church; that as we be the Subjects of one King, so we may be the people of one God, and praise him in one and the selfe same univerſall manner.

*Vix amoris in unione consistit: the excellency of Christian and brotherly loue doth consist in unity and the generall consent of minde.*

Amor ani-  
morum uni-  
versalium  
Ang.

To this purpose Greg. Nazian. saith, *A faire and goodly orchard is more excellent then one plant, the whole body of the beaudens, with the beautifull rayes of faire ornaments therof, is more delightfull to behold then any one starre: So the general assemblies, and unity of Gods people,*

Greg. Nazin.  
anz. in orat  
ad par.

AB

*All* in one manner, *All* in one order, *All* at one instant, *All* with one consent and universall sound, singing and praising God, their soules ravished with spirituall joy, piercing the heavens, shewing about the throne of God, rebounding everlasting honour to the glorious Redeemer of the world *Iesus Christ*; this praising of God, the uniforme consent and conjunction of soules, is like innumerable bonefires of odoriferous spices, flaming from a thousand mountains, sweetning the earth, and perfuming the very heavens.

This doth plainly appeare, in the 2. of the *Chronicles*, the 5. Chapter, and the 13. verse; where it is recorded, that when King *Solomon* with all the Nobles of *Israel*, the people, the Priests, and Levites, did praise God with two hundred thousand trumpets, and forty thousand instruments of Musick (as *Josephus* wri-  
teth in his eight booke and second chapter) *All* these making one sound and being, *All* as one, praising God and sing-  
ing, *For he is good, he is good*, and his  
mercy endureth for ever; so pleasing was

was this unto the Lord, that he vouchsa-  
fed to descend in a cloud, all the Temple  
was filled with his glorious presence, &  
their hearts all filled with religious ioy.

Now whereas the Prophet saith *All*, I  
conclude with the Apostle, *Is God the  
God of the Jews onely, and not of the Gen-  
tiles? is he the Hebrews God and not ours?*  
Yes verily; By this word *All*, we may  
perceive, that he, who is Lord of *All*, is  
rich unto *All* that call upon him.

My Text hath here *μάτια* and *μάτις*;  
in the 3. Chap. to the *Rom.* and the 22.  
ver. there is *εἰς μάτια καὶ διὰ μάτια;* There-  
fore (as David saith, *All*, All are to  
praise him, because unto *All*, for *All*, and  
upon *All*, hee hath shewed mercy.  
Through faith and the Spirit we are  
*All* made one bodie in Christ, from  
which if we be cut off, there is no Chri-  
stian comfort, there is no salvation to be  
looked for.

Therefore let every Christian take  
heed and beware, how he doth sever  
himself from the communion of Saints;  
Let no fancy about ceremonies, no blind  
affection to any forrainc Church, no sin-  
gular

gular conceit of pride, nor humorous contrariety, let nothing remove us from the unity of the Church, nor from the blessing of the publicke congregation.

We have one Lord, and one Gospell, one faith, and one Baptisme, one Church, and one Discipline; Therefore with one heart and voice, let us all rejoice in his name, and delight in his praise; which purpose the Lord keep in our hearts, and in the hearts of our childrens children after us for ever.

It remaineth in the third place to intreat of the Motives, why all nations are to praise God; which is here set down, for his mercy, and for his truth.

Very often in the Scripture are these two joyned together, Mercy and Truth; as in the 85. Psal. and in the 89. Psalm; and the 3. Chap. of the Prov. But above all, most plainly is this text expounded, in the 15. Chap. to the Romans and the 8. verse, Jesus Christ was a Minister of the circumcision, for the Truth of God, to confirme his promises to the Iewes, and let the Gentiles praise God for his Mercy.

Saint

Vers. 10.  
Verse 2.  
Verse 3.

*Hieron. in  
Psa. 85.10*

S. Jerome expoundeth it thus; In that our Saviour came to the Iewes (to whom he was often promised) it was for his *trah*; In that he came to save the Gentiles (to whom there was no promise made) it was his *Mercy*. God, as he is the Father of Mercies, & misericordia; So he is the God of Truth, *natura et veritas*, for all his wayes are done in *Mercy* and *Truth*.

To us the Gentiles removed farre off, the Lord hath extended *Mercy*. To the Iewes his owne people, all his promises have bee[n] performed in *Truth*: Iewes and Gentiles, both believ[ing], are both one: for in Christ, *Mercie* and *Truth* are met together: *Truth* to his owne in the law, *Mercy* to all without exception in the Gospel.

The learned Schoolmen reduce all the attributes of God Communiter ad duo; to his *Mercy* and to his *Truth*. The providence of God, his bountie, his wisedome, his goodnessse, his grace & loving kindnessse, are all contained in his *Mercy*; and therefore, O quanbus misericors! how he so be praised for his *Mercie*! On

*Aug. in Ps.  
Eundem.*

*Zanchius.*

the other side, Gods power, greatness, indignation, majestic and iustice, being all referred to his *Truth*, O quantus verax! how is he to be praised for his Truth! *Sive in iis qua promisit iustis, sive in his qua minatur iispiis*, either touching those comforts, which he doth promise unto the godly, or those judgments which he doth threaten against the wicked.

*Praise the Lord for his Mercy.* What is Mercie? *Misericordia est mitigatio cordis miserie.* Zanchius in his fourth book *de Divinis attributis*, and fourth Chap. defineth it thus; *Misericordia est opus ex amore, cum cordis hilaritate, miseriis praestitum*: Mercy is a work of mere love, willingly shewed to such as are in extreme miserie.

The *Mercie* of God shall the better appeare, if I shal a little declare unto you the great miserie wherein the Gentiles, and even our forefathers heretofore were. Amongst all the sorrows and punishments, incident to the life of man, there is none greater nor more grievous then blindnesse.

In man there are three lights:  
The light of the bodie, which is the  
Eye: The light of the minde, which is un-  
derstanding.

The light of the soule, which is Faith.  
In the 2. of the Kings, the 6. Chap.  
the Aramites being striken blinde in bo-  
dy, they were led they knew not whi-  
ther, even to their own destruction. The  
benefit of the light being lost, the com-  
fort of this world is gone.

Secondly, to be distracted in minde,  
and void of reason, is a most wofull mi-  
strie. In the 17. Chap. of S. Matthew,  
The father, whose sonne was lunaticke,  
came to our Saviour, kneeled down, and  
wyed out, *Have pitie, have pitie on my  
sonne, for he often falleth into the fire, and  
into the water, and is lamentably per-  
plexed in minde.*

Thirdly, a man that is blinde in soule,  
there is no signe so hainous, no idolatry  
shamefull, but he will commit it though  
he to the murdering of his owne chil-  
dren. *Sophar, if a man have not the benefis*

of the light, by the *Eye* to guide his body; Nor the light of *Reason*, by understanding to direct his actions; nor the light of *Faith*, by the knowledge of God to informe his soule; If all the light that should be in him be darknesse, O how great is that darknesse! Such was the miserie of the heathen, such was their palpable blindness.

Psal. 135.  
18.

Thirdly, their bodily eyes were full of all kind of sin and idolatry, they did not look upon the right object. As the Psal. viiiij saith, *They who made those idols were like unto them: they had ears and heard not, they had eyes and saw not, neither was there any understanding in them.*

Ro. 1.22.

For in regard of *Reason*, the eye of the minde. S. Paul saith, *When they thought themselves wise, they became fooles, worshiping the creature, and forsaking the Creator who is blessed for ever.*

A& 17.28.

Lastly, in regard of *Faith*, the eye of the soule, whereby we looke upon heavenly things, the light thereof was wholly darkened. They knew not their Maker whose image they did beare: They knew not the *Creator of heaven and earth*, in whom

whom both we, and all other creatures, do live, and move, and have our being: They knew not the Lord of glory, Christ Iesus, the Redcemer of mankinde: The Scripture calleth them *Swine, and Dogs,* *Nolite dare sanctum canibus;* They lived according to the course of nature like beasts, and might justly be compared to the beasts that perish.

Mat.7. 6.

This was the estate of the people in all countries round about us; and such were our natural countrymen, the inhabitants of this land. Darknesse covered their minds, and grosse darknesse their soules. *Inveniebat artem efficere Deos, & quoniam animas facere non potuerunt, evocabant animas Daemonum.* Every man fitted himself with a god, out of the forge of his owne brain. *Quot rerum nomina, ipsorum numina.* There were as many gods, as there were names given to naturall things.

Aug. de Ci-  
vitas Dei.

It is the wonder of all wonders, and an argument to confound the greatest Atheist in the world, to consider how the understanding and naturall instinct of man did search and run through all

Aug. de Ci-  
vit Dei. li. 8  
cap. 34.  
Omnium mi-  
rabilium  
vincit ad-  
mirationem.

the creatures, prying into the heavens above, sounding the bottomes below, rowzing & ransacking height & depth, to finde out the *Divine essence* and everlasting being, which was to be worshipt. Their gods were innumerable.

2 Kin. 23.  
11.

Ier. 7.13.

They did sacrifice, in fire, horses and chatiots unto the Sunne.

They did bake cakes to the Moone, the Queene of heaven, and worshipped the whole host of the starres.

They had for gods, *Allet* and *Tugt*, *Beelzebub* and *Moloch*, *Rempban*, *Dagon*, and *Melchom*, *Ashdod* and *Nisroch*, *Bel*, and *Baal*, *Mana* and *Cloacimus*, *Ops* and *Priapus*; *ad eo ut pudenda viriliterentur*, as Saint Augustine saith in his fourth booke, *de Civitate Dei*, and 15. Chapter.

They worshipped the Images and carved Idols of *Buls* and *Calves*, *Leeks* and *Onions*, *Cats* and *Crocodiles*, *Serpents* and *Owles*, the garbage and refuse of Creatures.

To *Saturne* they did offer young boyes to appease his crueltie.

To *Jupiter* a *Lambe* for his integrity

Plato in  
Minos.  
Enclian in  
Dialog.  
Ganymed.

To

To *Pallas* they sacrificed a *Virgin* for  
the puritie of wisedome.

*Herodot.* in  
*Melpom.*

*Virg. Aenei.*  
lib. 4.

*Homer Od.*  
lib. 5.

*Ovid. lib. 1.*  
*Fastrorum.*  
*Virg. Geor.*  
lib. 2.

*Ovid. lib. 1.*  
*Faſtorum:*

To *Iuno* the goddess of Marriage, an  
beyfer for fertilitie.

To *Neptune*, a Bull, for the roaring of  
the Sea.

To *Apollo*, the Sunne, an *Horse* for  
swiftnesse.

To *Bacchus*, a *Goat*, for sweetnesse of  
the milk, and pleasantnesse of the grape.

To the *Moone*, an *Hart*, for the uncer-  
taine wandring of that Planet.

O *caca mortaliuum Dementia!* O the in-  
finite and endlesse error of mortall men!  
without the light of Faith, and direction  
of the blessed word of *Truth*, *Erranti in*  
*via nullus est terminus*, There is no end  
of straying from God.

*Tullus Hostilius* put Fear and pale-  
nesse in the number of his Gods. *Epime-*  
*nides* erected shrines and altars to Impu-  
dencie and Contumelie; and the people  
of *Rome* unto Rust, and to the Ague; un-  
to *Terminus*, for their land marks in the  
fields, and unto *Stercius*, their god for  
dunging of their lands. *Lactantius* taxeth  
the Grecians as ridiculous, for having

*Clem. Alex.*  
*in protrep.*

*Lafta. de*  
*falsa relig.*  
*li 1. ca. 10.*

*Mutam Deam, a dumbe Goddesse.*

The gods of the Nations have bee[n] multiplied as the sands of the Sea: *Nec turba Deorum talis ut est hodie.* There were not wont (saith *Iuvenal*) to be such a World of gods as are now adayes.

The *Troglodites* (as *Pliny* writeth) they worshipped *Snayls*: The *Phœnicians*, *Snakes* and *Serpents*: The *Lacedemonians* dedicated a Temple to *Feare*, and another to *Laughter*.

*Strabo* reporteth, that the *Egyptians* worshipped an *Ape*: The *Syrians*, a *dome*; The *Citizens of Delphos*, a *Wolfe*: The *Thebans*, a *Wezell*.

To come a little nearer to our selues:

In *Scotland* they worshipped *Mars* the god of warre.

In *Cornwall*, *Mercury* the god of trafique and Marchandise.

In *Bangor* of *Wales*, *Minerva* the goddesse of wisdome.

In *Essex*, at *Maldon* (then called *Camulodunum*, and king *Cunobelinus* royal seat) there was the Temple of *Victory*.

At *Bathe*, the Temple of *Apollo*.

At *Leicester*, the Temple of *Ianus*.

*Plin lib 9  
cap. 10.*

*Strabo l. 17.  
Geograph.  
Effigies /a-  
crinier au-  
rea Cerco-  
p theci.  
Iuvenal.  
Sat. 51.*

At

At *Torke* (where S. Peters Church is now) the Temple of *Bellona*.

And at *London* (where Saint Pauls Church is now) the Temple of the great goddess *Diana*.

The *Saxons*, the ancient inhabitants of this land (such was their heathenish superstition) they gave divine worship to an Idol called *THOR*, setting him forth as the Poets did *Jupiter*, with a Scepter in his hand ; and him they held to be the god of lightening & thunder; of which word *THOR*, the day of his worship hath ever since beene called *Thursday*.

Thor.

They reverenced an Idol called *Woden* the god of warre ; to whom they sacrificed Mans blood: and of *Woden*, the day of his worship came to be called *Wednesday*.

Woden.

They bowed themselves , and gave divine honour to an Idol called *Frea*, as to *Venus* the frelike goddess of pleasure; of *Frea*, naming the day of her worship, *Friday*.

Frea.

In *April*, consulting of holy & weightie affaires , they sacrificed to an Idol termed

Eo-oster.

Camden  
Middlesex  
de Cunob.  
lino.

Plin. li. 36.  
cap. 83.

Euseb. Eccl.  
biflor. lib. 2.  
cap. 2.

Nisi homini  
placeat De-  
us non sic  
Domi.

termed *Eo-oster*, whereof the same season to this day is called *Easter*. At which time, their *Draides* and *Augustales* (idolatrous Priests) did prophetic, and foretell the event of their wars, by viewing the entrails both of men and beasts: and upon their Altars, placed in darke and thicke woods, did sacrifice the bloud of captives, divining also of future events by the neighing of horses; whereupon, the *Saxon Princes* do still blazon the *Horse*, and carry it in their colours unto this day.

Above all others, the *Romans* together with their victories receiving the gods of all Nations, they had a Temple called *Pavbor*; a very shop and ware-house of all kinde of gods. Insomuch that *Pilate* being banished into *France*, and troubled in his conscience, that he had unjustly givē sentence against *Christ* the Lord of life, he wrote very earnestly to the Senate of *Rome*, that they would be pleased, to register *Christ Jesus* amōgst the number of their Gods. Whereof, when they had deliberately consulted in a full Senate, they returned answer, that they

they had gods enow; Et inter tot Deo-  
rum turbam, verum Deum rejecerunt:  
amongst the endless and rusty rabble of  
their vaine and false gods, they refused  
the true God Christ Jesus, the Lord of  
glory. Such was their palpable blindnes,  
such was their lamentable miserie.

Now when there were threc hundred  
Iupiter's at Rome (as Tertullian writeth  
that Varro noteth) and churtie thousand  
strange and fveral gods throughout the  
world, as Hesiodus observed, when they  
worshipped in this Iland such bloudie  
and monstros Idols as you have heard;  
Curdi fuit Dgo nostra miseria: God in  
more mercie looked downe upon our  
forefathers. Abhoyds n. 1593. 1595. 1596.  
As Theodore writeth, and is generally  
received by consens of all, S. Philip the  
Apostle of the French men, sent hither  
Joseph of Arimathea that noble Hebrew,  
and he first published the name of Christ  
in this land. A while after, Sim. Cananæus  
was sent hither by other of the Apostles;  
and Aristobulus a Romane, of whom S.  
Paul makes mention in his Epistles.  
Within 12. yeares after the Ascension  
of

Tertul. ad-  
vers. gen.  
tes cap. 84.  
Triginta  
millia De-  
orum in or-  
be terrarū  
fuisse culta  
qued &  
vates affe-  
ravit Hesio-  
dus.  
Hieron. in  
Isa.  
\* Caelius  
Rhodigin.  
Polyd. in  
Aug. lib. 2.

Ro. 16. 10.

*Chron. Pan-*  
*talcon. Po-*  
*b. in Ang.*  
*lib. 2.*

*Greg. lib. 5.*  
*epist. cap. 7.*

*Polyd. in*  
*Ang. lib. 2.*

of our Saviour, divers Christians of Rome and schollers of the Apostles (by reason of intercourse with the Romans) spread the name of Christ throughout this countrey. After that, *Elenberic*, the fifteenth Bishop of Rome, sent hither *Eugatius* and *Damianus*; After them, *Augustine* the Monke was sent hither by *Gregory* the great. All which, succeeding one another, overthrew the worship of their heathenish Idols, spread the name of Christ, preached the Gospel, persuaded the Nobles to Christianity; insomuch that in the yeare 180. this Iland had the honour to have *Lucius* *Lever Manr.* the first Christian King that ever was in the world.

*O praise the Lord:* For ever since hath his Truth beene confirmed, and his Mercies multiplied, and more and more powred upon us. Through the profession of the Gospel, which sound's nothing but Mercie and Truth, he hath brought us to be a warlike Nation, a rich people, a Kingly priesthood, a civil and Christian generation unto him for ever.

Let

Let no man then upbraid another, with the wants, incivility, and plainnesse of his country: It hath beene the *Mercie* of the Lord to us, and in his good time it shall be his *Mercie* unto others.

The time was, when the inhabitants of this land did live, as the wilde *Indies*, painting their naked bodies, and staining them with oce.

A King of this land was carried naked in triumph at *Rome*, his locks hanging downe beneath his shoulders, wearing a chaine of Iron about his necke, and ano. ther about his middle, as he did usually live and go.

*Cataractus  
Camden in  
Middlesex.*

The time was, when husbandry and tillage was not knowne, but they lived with milke and such as nature afforded; when they covered their nakednes with beasts skinnes; when they had no other houses but stakes, reeds, and boughs fastened together in a circle; when there was no coyn in the Land (as in the time of *Augustus*) but the *Britanes* did exchange and trucke with the *French*, for iron rings, Ivory boxes, glasses, and such like trinkets. When this our land was thus

*Aug. de Ci-  
vit. Dei. li. 8  
cap. 24.*

thus prophane & barbarous, that there were in it more Idols and wilde beasts, then Christians; then did the Lord shew Mercy: *mira suavitate rigavit corda: he did open the very bowels of his compas-  
sion unto us: Quod instituit multitudo er-  
roris, abstulit via veritatis; quod instituit  
incredulitas, abstulit fides; quod instituit  
à cultu Divina religionis aneratio, abstulit  
ad unum verū Deū sanctumq; conversio.*

Instead of many, God established one King; The worship of base Idols was turned to the divine honour of the God of heaven: *Archiflamines and Druides,* were converted into *Bishops & Preachers:* superstition to true Religion; and Temples vowed to prophane gods were consecrated to the service of Christ Iesus.

Consider truly, what this land was, and look upon it now. Never, never was England less travelled with incōbrances of warre, never more decked with ornaments of peace; Never was this kingdome more illustrious in the worship of God, in the truth of Religion, in good and excellent lawes; never more rich in warlike furniture, sumptuous buildings, and

and abundance of all good things.

The Lord is present with us in a cloud of blessings; *Peace, and Plenty, and Pleasure, and gladnes of heart: Feasts of love, songs of praise, and triumphs of joy:* and all for the *Mercie*, for the *Mercy* and *Truth*, which the Lord hath shewed unto his Anointed, to his posteritie, and to his people for ever.

And now, O gratiouse Lord, Creator of heaven & earth, who in performance of thy *Truth* hast opened unto us the riches of thy *Mercie*; Alas, what are we, and what is our obedience towards thee, that thou shouldest be thus mindedfull of us? Behold, the heaven, and the heaven of heavens is thine, and yet amongst all the mightie Nations of the earth, thou hast chosen us to bee thy people.

O that we did know our owne happinesses, or that we could render that obedience and love, which is due unto thee our dearest God! Accept (O Lord we beseech thee) a free-will offering, which in all humblenes we do render unto thee with an holy worship. Thine we are, and

and we desire to be thine for ever; what soever we enjoy, we received from thee, and the praise thereof we returne with ioysfull thanksgiving unto thee againe;  
*Hallelu-iah, salvation is the Lords : and so we do magnifie our everlasting God, for he is the God of all gods, and his Mercy endureth for ever.*

*Who from age to age hath done wonderfull and great things for us ; for his Mercy endureth for ever.*

*Placing us in a fertile, well defenced, and pleasant land; for his Mercy endureth for ever.*

*And yet this is not enough; his Mercy being still more, for in 88. he remembred us when we were in trouble ; For his Mercy endureth for ever.*

*But as for Philip and his huge Armadoes, he scattered them in the broad sea; For his Mercy endureth for ever.*

*And brought our Navie home safe, without losse of ship or man ; For his Mercy endureth for ever.*

*And so we are happily delivered from their bands of Iron, and whips of wyr; For his Mercy endureth for ever.*

The

The Lord is God, the Lord is God:  
Who is such a God as our God?  
Through his Mercy and providence,  
our enemies curses are turned into  
blessings; For his Mercie endureth for  
ever.

And they were disappointed of their  
expected Isbile; For his Mercie endu-  
reth for ever.

Sending, and setting over us, a just  
and religious King; For his Mercy endu-  
reth for ever.

Who was joyfully received of all his  
subjects, without sound of Drumme, or  
shining of armour; For his Mercie en-  
dureth for ever.

And now the Borders of bloud and  
radly fewd are taken away; For his  
Mercie endureth for ever.

And all three kingdomes are knit to-  
gether as one man; For his Mercie endu-  
reth for ever.

O behold, how Mercie upon Mercie  
more and more towards us; and, to  
say the truth, towards us there is no end  
of his Mercy. For had not the Lord him-  
self beene on our side, when they did

secretly undermine us, had not the Lord himself beeene on our side, both king and people, Church and common wealth, had beeene brought to confusion, when they were so murdrously bent against us. But we do all confess, to Gods everlasting praise, that it was his onely *Mercy*, it was his doing, and it shall for ever be marvellous in our eyes. The treason of al treasons was most miraculously discovered; *For his Mercie endureth for ever.*

And we escaped the very mouth of hell cram'd with powder, and ready smoaking with incicileſſe fire; *For his Mercy endureth for ever.*

And we have beeene delivered from *Jacobins and Iesuites*; *For his Mercie endureth for ever.*

And Gowry was suddenly taken, in the bloody trap that he laid for others; *For his Mercie endureth for ever.*

So that maugre the beards of all our enemies, the Crowne is settled upon the head of his anointed, and his posterities; *For his Mercy endureth for ever.*

And he hath made fast the barres of our gates; the Temple of Janus is shut; and

Psal 136.  
The end  
of everie  
verse in  
this Psalm  
is not a  
vaine Tau-  
tologie or  
idle repe-  
tition, but  
a duriſſe confeſſion  
and an  
humble &c.  
knowledge  
men of  
Gods mer-  
cies.

nd the golden Targets are hung up, as  
in the dayes of *Solomon*; *For his Mercy*  
*endureth for ever.*

And the people are become innume-  
rable, as the sand by the sea shorē; *For*  
*his Mercy endureth for ever.*

Notwithstanding, our helpe is not in  
the multitude of men, our helpe standeth  
in the name of the Lord, and so we do  
comfort our selues in our holy thoughts.  
Trusting in the *Mercie* of God, and in  
defence of his *Truth*, we do confidently  
say, to the greatest Monarch upon earth,  
*Do as you would be done so.* But yet, not  
unto us, Lord, not unto us, but still unto  
thee we give the praise: for it is thou,  
that hast taken away our scarcitie, feed-  
ing us with all plentie of good things;  
*For thy Mercy endureth for ever.*

Thou (O Lord) hast kept us and  
ours in safetie unto this day; *For thy*  
*Mercie endureth for ever.*

O praise the Lord; for all this hath the  
Lord done; not for our righteousness,  
but for his *Truth*; not for our deserts, but  
for his *Mercie*, for his *Truth* hath never  
failed, & his *Mercies* are daily renewed;

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O praise the Lord; for all this hath the  
Lord done; not for our righteousness,  
but for his Truth; not for our deserts, but  
for his Mercie, for his Truth hath never  
failed, & his Mercies are daily renewed;

both *Mercy* and *Truth*, are ab eterno in  
eternum, from everlasting to everlasting;  
From everlasting *Truth*, even his blessed  
*Word*, wherewith he doth daily teach  
us, and comfort us in this life; to ever-  
lasting *Mercie*, wherewith he will  
receive us, and crowne us in  
the life to come.

**F I N I S.**



## 2 GENESIS, 21, 22.

Therefore the Lord God caused an heavy sleepe to fall upon the man, and he slept and he tooke one of his ribs, and closed up the flesh in stead thereof: And the rib which the Lord God had taken from the man he made a woman, and brought her to the man.



Efore I enter into the exposition of these words, If it please you to reade a little before, ye shall obserue two reasons which depend upon this word *Therefore*.

First, God had set *Adam* in a certainte course of life, namely to dress the garden and to keepe it, verse 5. When hee had appointed him a certainte dweling and place of abode, namely *Paradise*, then he

**IRREGU  
PAGINA**

# REGULAR NATION

...ORIGIN, HISTORY & MANNER, WHICH HE

Cc 4

said

both *Mercy* and *Truth*, are ab aeterno in  
*aeternum*, from everlasting to everlasting;  
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*Therefore.*

First, God had set *Adam* in a certainte  
course of life, namely to dress the garden  
and to keepe it, verse 15. When hee had  
appointed him a certainte dwelling and  
place of abode, namely *Paradise*, then he

said, *It is not good for man to be alone*, then he sought to provide him a wife. So that wee see it true which is said in the 8. of Wisedome 1. *Dens disponit omnia suauiter*, God ordereth & disposeth all things sweetly. Gods order is: first, a good meanes to liue, a conuenient dwelling, & then after a wise. Such as first marry, and then seeke how to liue and where to dwell, they do perueret Gods order: & as our Sauiour said to the Jewes, it may be suffered for the wickednes and hardnesse of their hearts: but, *Non sicut sic ab initio*, we see here it was not Gods order from the beginning.

¶

The second reason depending on this word *Therefore*, it is mans excellency. For after *Adam* was made Gods Lieutenant, after all creatures were mustred before him, and that he had giuen them natiues according to their nature, when he had sought amongst them al and viewed and beheld them, the whole world did not afford any creature living to bee a mate correspondent and meete for *Adam*, and (*Therefore*) the Lord caused an heauie sleepe to fall upon the man.

Now

Now seeing that God created us in that excellency, that none of all the creatures of the earth were meet to accompany & associate man, surely this ought to raise up our hearts to God in thankfulness.

For what is there in this frame of nature more excellent and admirable then man? who is the Image of God, Intelle<sup>c</sup>tuall, diuine, immortall: beautified with most heavenly graces, crowned with a world of blessings: enuironed with a troupe of Angels: attended on with an hoste of creatures: the measure of all things, the wonder of nature; the ruler of the world, and the scope and end of all creatures living.

In every creature whatsoeuer is excellent, Man doth participate the same: he hath being with the stones, living with the plants, sense with the beasts: and understanding, with the Angels. Επει γάρ τις ωντος τελος, all things said the Philosopher are directed to man, their final end: for man the earth is mantled with flowers, the trees deckt with blossomes: for man the starres shine, the moone changeth, and the sunne mounteth aloft; For man

the

Arist. phl. 2

the heauens were created: For man the heauens were bowed: GOD did descend unto man, that man might ascend unto God. So that indeed heauen is ours, God is ours, all is ours, we are Christ's, and Christ is Gods. And therefore with an humble and thankfull heart wee ought to cry out with the Apostle and the holy Prophet, Psalme 8.4. *Lord what is man that thou art so mindeful of him, and the sonne of man that thou songerdest him?*

Heb. 2.6.  
Psal. 8.4.

In these 2. verses which you have heard, there is plainly set downe the creation of the woman, the description whereof consisteth of four causes.

1. Efficient God. *The Lord God caused an heauie sleepe.*

2. Materiall. *And he tooke one of the ribs.*

3. Formall, Built. *And the rib which he tooke he built woman.*

4. Finall. *And brought her to the man.*  
Before I enter into the particular handling of these causes, there are two questions which doe arise very necessary to be discussed.

First,

First, why *Eve* was not made of the earth as well as *Adam*, but of a rib out of man. Quest. I.

Secondly, why the woman was made, the man being not awake, but sleeping. 2

Touching the first Question, why *Eve* was not made of the earth as well as *Adam*, *Numquam deerat lutum figulo; ut necesse erat pulsare latum Adami?* did the potter want clay said Saint *Gregory*, that he was driuen to knocke at *Adams* side? Now verily: God who is al-sufficient was able to make *Eve* of the Clay as well as *Adam*: but yet why hee did not make her of the earth, but out of a mans side, the reasons are divers.

In the first of *Genefis* 26. it is said God made man after his owne image (*There-*  
*fore*) as God is one and in unitie of his es-  
sence the beginning of all, so man the  
patterne of his Image, hee would have  
him also to bee but one, that it might be  
as *Job* said; *Ex uno fecisti omnes*, of one,  
even of one *Adam* hast thou made all  
the kindreds of the earth.

1  
*Gen. I. 26.*

Againe, as the sonne is of the father, &  
from them both the holy ghost procee-  
deth 2

deth: So God made the woman out of man, that thereby the mysterie of the holy and blessed Trinitie might bee presented: how that *Adam* was first, from *Adam* came *Eve*, and from them both, all nations did proceede.

3

God made the woman out of man, & not of the earth, to establish the priority and dignity of man. It is the Apostle his reason in the 1 of Timothie 1. 13. *Adam* was first formed, then *Eve*, 1 Corinth. 11.8. *The man is not of the woman, but the woman of the man, and for the mans sake.* So that the woman being after man, for man & out of man, should (upon just cause) yeeld the soueraigntie of rule and gouernement, and so with lowly and loving obedience submit her selfe unto her husband as to her head.

4

Fourthly, the woman was made not of the earth but of man, to confirme true loue in the bosome of *Adam*. For he being to liue with her not for a day or a yeare as other creatures, but to his lives end, by unity of the same substance, God did set downe a grounded cause of loue on the mans side. The Apostle said, *No*

*man*

man baserb his own flesh but nourisheth it.  
So the woman being made of man,  
there being a propriety or Identity of  
the same flesh, the man by that meanes  
might be drawn more dearly to love his  
wife.

A fifth reason is in respect of the wo-  
man to the man. For she knowing that  
for her, man was wounded, and after a  
sort crucified, that she might have a be-  
ing in this world : when she did see him  
whom she had wounded, she might be  
moued with compassion, and inflamed  
with true love towards him ; next unto  
Christ that her husband should be most  
deare : for as he was crucified for his  
Church, so *Adam* was after a sort cruci-  
fied for *Eve* his spouse.

Lastly, the woman was made of man,  
and not of earth, that love and amitie  
might be continued betweene their po-  
sterity: for they knowing themselves to  
proceed not of two as other creatures,  
but of (one) their posterite also being  
(one) in the loyns of *Adam*, might so  
continue (one) in love, and friendship  
towards one another.

Touch-

Touching this sleep of *Adam*, we are to understand that there is a double sleepe: there is *sopor* and *somnus*, there is a naturall sleepe for the nourishment of the body, and a supernaturall sleep for the contemplation of the soule. The naturall sleepe for the bodie it cometh from the vapors of the stomach, which ascending up into the brain benummeth the senses, and so cause sleepe. This sleepe is called (*ex natura*) the deaw of nature, because it doth comfort and refresche the body of man, as the deaw of heaven doth the earth, and therefore we are to account it amongst Gods blessings. In the 1. of *Genes.* God said, *Ecce donavi*, behold I have given thee every herbe for meat: so that meat it is Gods *donative*, sleep it is Gods *misiue* (*immisit illi soporem*) God caused sleep to fall: we cannot have sleep at our will. 77. *Psal. 4.* verse, God keepeth our eyes waking, we must stay Gods pleasure: for *Psal. 127. 3.* it is God that giveth his beloved sleepe:

This sleep of *Adam's* it was not ascending, but a descending sleep, God caused it to fall upon *Adam*, as *Iob* said. 33. 15. verse

ver. God speaketh by dreames and visiones of the night when sleep falleth upon man. Such a sleep was that in the 15. of Gen. 12. And an heauy sleep fell upon *Abraham*. Such a sleep was *Jacobs*, Gen. 28. 16. as soone as he waked he said: surely God is in this place. The like sleep also was this of *Adams* here, *Non defectus necessitatis, but excessus contemplationis;* not want of rest for the body, but a marvellous contemplation of the soule: even as the spouse in the Cant. 5. 2. *Ecce dormio sed cor vigilat.* I sleep but my heart waketh. So *Adam* did sleepe, but it was in such sort, that when he awaked, he gaue judgement, as though he had seene what God did: for presently he laid, *This now is bone of my bones.*

Now for the Question it selfe. The Lord made the woman when the man was sleeping and not awake, to resemble the mystery of Christ and his spouse. As God now was the onely dealer in this action, and without *Adams* approbation or looking on did make *Eve*: So Christ without any copartner did redeeme his Church, and had not any of his disciples

so much as to wake with him.

Again the woman was made, the man sleeping, to shew that in matters of wiving, we should be *consopitis Sensi*. *bus*, as the Fathers say; we should be content to be cast asleep, not to be led either by covetousnesse of wealth, by concupisence of the flesh, or fancie of the eye; but seeing a good and prudent wife cometh of the Lord, *Prov. 19. ver. 14.* All sinister affection laid asleep, we should begge her at the hands of God only.

Lastly, because the Lord knew that the Tongue was an unruly member or cuill, *James 3.6.* Therefore some ancient Writers do pleasantly expound it, That the Lord made the woman when man was asleep, when all was whist & quiet, to teach the woman, even by first creation, silence; not to be as the troublesome woman described by *Solomon*, *She is a loud and babbling*: but that she should live with her husband, as the Apostle sets it downe, with a mecke and quiet spirit.

Concerning the four causes, the first which is the Efficient, is the Lord God,

saith the scripture, *And the Lord God  
used, &c.* In the 7. verse where it is said  
God made man of the dust of the ground;  
here by the holy Fathers God is inti-  
led a Potter, herein making the woman  
they do tearme him an Anatomist. As an  
excellent workeman doth reserve his  
skill and cunning to the end; so  
the Lord God having created the hea-  
vens, earth, all creatures and man, at the  
weal to finish al, as the beauty and grace of  
God his workmanship, hee maketh the  
woman. Not as the heavens were of no-  
thing: lest shée should be set at naught  
or be accounted nothing; neither was  
shee made of the dust, the common  
that bieft of man and other creatures: but  
man did himself alone, with great solemnity  
quiet, id circumstance he casteth the man in-  
creas. a sweet sleepe, hee openeth his side,  
somewtaketh out a rib, he closeth up al again,  
shee w't buildeth and bringeth and giveth her  
d live to the man. From the beginning to the  
lets riding, God onely, God himselfe alone  
irit. a most curious manner doth make the  
e first woman: hee doth make her for the so-  
God, sic and well being of man, man could

not bewithout her. *The Lord said it is not good for man to be alone,* his life would have bin wearisom & unpleasant if God had not given him a wife to accompanie his troubles: *He did make her for the honour and dignity of man:* till the woman was made, there was no creature worthy and meete to be his mate. Genesis 2.20. *I make him a help meet for him.* Neither shall you finde that all the pleasures in Paradise, nor all the rule which he had over the creatures could make him so checrefull to speake and open his mouth, till the woman was brought before him.

Wherfore seeing God is the efficient cause, seeing at the first he was her maker and now is become her keeper, Psalme 121. verse 5. *The Lord himselfe is thy keeper,* seeing God made the woman to perfect the estate of mankind, men for their parts ought not lightly to esteeme nor unniſcretly to ſpeak of them, whose firſt creation was of God, and is of purpoſe ſet downe by his holy ſpirit with ſuch diligence and admiration.

Again: ſeeing the woman was made in the end as the beauty & perfection of al, won-

wonderful in her creation, more wonderful in procreation: for said the Psalmist, *I am fearfully made and wonderfully fashioned in the womb;* Therefore the woman for her part ought to take heed not to staine her selfe: but seeing she is Gods owne workmanship, made for the honour and dignity of man, with great modesty, vertue & womanhood she ought to keepe and to retaine the honour and dignity of her creation.

The Materiall cause is a bone; to shew that as God hath knit the bones & sinews together for the strengthening of mans body, so hee hath knit man and woman together for the strengthening of mans life. The *Etymologie* of the word doth signify both a bone and a beame: so that as the bones are the beames and underproppers of the body, so the woman should be an upholder both of the husband and his familie.

2 

The bone it is the most inward part of mans body, to shew that the love betweene man and wife must not be superficiall, but entire and inward: when the Hebrewes would say, *I my selfe,* they

expresse it by a word which doth signifie, I my selfe in my bones.

This bone it was a rib; the other bones in mans body are single, the rib is (as ingale) a ioynted or coupled bone: there upon coste, are so to bee *Castellum cordis* the hearts castle, signifying the woman should bee her husbands castle wherein he may boldly trust: *Proverbs 31. ver. 11. The bart of her busbād trusteth in her.* Not of a bone out of the legge, or a bone out of the arm, which being cut away, the man may afterward live; but of a Rib which cannot bee taken away without death, that the coniunction might bee continued sound and unseparable, even as the booke saith, *Till death us depart.*

Of a rib out of the side, nor of the foot to bee disdained as an underling, nor of a bone out of the head to waxe proud and insolent, but out of the side betweene both, that shee might be *collateralis*, side to side: as the Psalmist said, *On the right hand standeth the Queene.*

Out of the side, that shee might bee *uxor gremij*, the wife of the bosome: shee which lies in his bosome, was made his bosome.

Pro. 31.11.

Psal. 45.

bosome, to the end shae might bee as deare and entire unto him, as the rib of which shae was made.

Lastly, the woman was made of a rib under the arme, that the man might learn to be the womans protectiō. As the arme is the most speciall member to bear off and to defend: so the husband should be the shield and defender of his wife.

*And hee tooke one of his ribs: The woman was made of one, to forbid Peligamy, to teach the man that in no case he should desire the love of many, but of one onely woman.* God had power to create more, but to shew that he would have him to sticke to one, therefore he made of one rib, one wife, for one husband. 2. Malac. 15. The Lord made them one because hee sought a godly seed. *And he tooke one of the ribs and closed up the flesh againe.* By the bone in the Scripture is meant strength: by flesh is meant weaknesse. Now by imparting the mans strength to the woman, and the womans weaknesse to the man, God did provide that there should be a mutuall and fellow-feeling of each others wants,

and so a mutuall imparting each others helpe. For the woman being not made of the dust but out of man, of a bone most inward amongst the bones, of a rib nearest to the heart; by all these God did provide for a faithfull and everlasting continuance of true love betweene man and wife. So God tooke from *Adam costam informem*, a deformed rib, and gave him *formatam, formosam Ewam*, faire, and well favoured *Eve*.

¶ 3  
Heb. 3. 4.

The forme or manner of making the woman, is here called a building. In the third to the Hebrews the fourth, God is there rearmed a builder; *Every house is builded of some man, but he that buildeth all things is God*: here God sheweth a president of his double power: the power of his creation in making the heavens of nothing, and his power of workmanship and Art in making *Eve* of something. As by Art clay is turned into stones and bricke, and so wee build houses: So God turned a bone into a bodie, and built a living house: he did not make but build; signifying that man and wife made but one house together, and

and that the building was unperfect till the woman was made as well as the man.

S. Augustine compares Adams sleeping, to the felling of a mightie timber-tree, out of which God did cut a great beame, and made it a maine pillar of the building: so generally, God is called a builder.

By this Phrase or forme of building, the woman is put in minde of a double dutie τεκνογονία καὶ οἰκοδεσπότικη.

Childbearing and huswiferie: the first is that she should build up the stock and house of her husband by child-bearing. God promised to build David an house; that was to give him children. In the 4. of Ruth the 11. *The Lord make thee as Rachel and Leah that did build up the house of Jacob.* The word child, whether it be sonne or daughter, doth signify a building: he that hath no children, the Scripture saith *his house is desolate.* When Elizabeth brought forth a sonne she said; *God hath iaken away my rebuke;* Counting it the honour of women to beare children. Whereupon

Ruth 4 11.

marriage is called Matrimonie, because it is the seminarike of the world, and maketh them mothers. Againe: this word, *Building*, is especially used in respect of the woman, because her wombe is called *Arca & officina Dei*; Gods shop wherein he frameth all the kindreds of the earth: The wombe it is *promptuarium viventium*, the storehouse of the living. And thereto in the 4. of the Canticles the 4. the wombe is likened to the tower of *David*, wherein are kept and reserved the shields and targets of the valiant men.

Thus we see, this word *Building* is used in regard of the woman, because a good and vertuous woman doth rejoyce to build up the name and posterite of her husband by child-bearing, for that indeed there is nothing doth so knit the heart of man and wife together in true love, as children.

The other dutie which this word *Building* doth put the woman in minde of, it is *oiko theotomia*, to build up her husbands house by good huswifrie and carefull providing for his familie. Proverbes

verbes the 14. and the 1. A wise woman buildeth her house, that is, she is carefull and diligent to see all weil ordered that concerneth her dutie. *Prov. 31. 27.* She overseeth the wayes of her familie, and eateth not the bread of idlenesse. For this cause, to guide all well within, God in a manner hath chained the woman to the house.

*Phidias* that famous painter, desired to draw the picture of a woman, drew her sitting under a Snailes shell, signifying she should resemble the Snaile which keepeth the house upon her head. *Herodotus* he maketh mention, that it was the manner amongst the *Perians*, that after marriage solemnized the Ladies were carried home in chariots, which (after they were lighted and entred the house) were presently set on fire; meaning that after marriage they are to ioy in their owne home, and have regard un to their familie.

Saint *Paul* he knitteth up these two vertues together in the 2. of *Titus* the fift; where he exhorteth women, first that they should bee lovers of their chil-

children; there is *τεκνογόνια*, there is building by posterity, and then it followes, they shoulde keepe at home; there is *οἰκοδεσμία*, there is building by good huswifarie.

Now, as there is a naturall building of the house and stocke by Issue and posterity, so there is a spirituall Building of the soule by godlinesse and Religion. We must not onely build up our selues by goods and children, but wee must build up our selues spiritually to become Gods Temple: In a loving and discreet manner we must perswade, comfort, and exhort one another to vertue and godlinesse.

Our carnall love must not eat up our spirituall love. The first builders of houses were the cursed seed of *Cham*: but the first builders of Temples were the blessed seed of *Sem*. In the 1: of the *Corinthians*, the 7. the Apostle said, *Let him that liketh marrie*: there is the building up of our selues: but it followeth, *Tantum in Domino*, onely in the Lord, there he pointeth at the spirituall building of the soule.

The

4 

The end of womans creation was to be brought and ioyned unto *Adam* in mutuall societie and the service of God; *Adam* knew very well, that no other creature was fit to match with him. Neither was *Eve* so farre from *Adam*, but that they might have gone together of themselves, yet God himselfe would joyne them together.

*Surely,*

Marriage, it is honorable for the place, that it was in Paradise: honourable for the time, that it was in innocencie: honourable for the antiquitie, that it was mans first calling to be an husband: but above all, it is most honourable for the author, God brought, &c. Other ordinances were appointed of God by the hands of men, or the hands of Angels: but marriage was ordained by God himselfe. No man nor Angel brought the wife unto the husband, but God himselfe. *Genes. the 3. and the 12.* *Adam* said unto God; *The woman that thou gavest mee.* God was the giver, it was Gods knot. At the first, marriage in the old Testament, God was present: and at the first

Gen. 3.12.

first marriage in the new Testament Christ was present.

Now in as much as God gave the woman, it teacheth plainly, that those, who in this life are in Gods stead, parents and overseers, they ought also to give their children. This is plaine, not onely by examples in Scripture, as of *Jacob, Sampson, and others*, but also by precepts: in the 1. of the Corinth. the 7. and the 38. *If thou give thy daughter in marriage thou doest well, but give her to a man of understanding.* In this first institution of marriage, there was no earthly father to give consent, but God our heavenly Father hee gave his consent.

God supplied the place of a father and brought his daughter unto *Adams*, and ever since after the same manner the father hath used to offer his daughter unto the Church, and so unto her husband.

Surely they that are brought together by their Christian parents, and friends, are brought together by God, whose place the parents do supply: and it is a happy wedding when the father & mother

ther bring a blessing to the feast.

And God brought her to the man: not *Deus venter*, not fleschly lust the God of the belly, for that sinne brought the flood upon the old world to wash away their filthinesse.

Neither *dos*, or *deus Mammon*: not dowrie or riches must bring them together; The band will never hold where money knitteth the knot: For they that seeke profitable love & profitable friendship, will breake both love & friendship for a little profits sake: & so as the money wasteth, the love weareth. *Non amatur quod propter se non amatur*; true love it is without all sinister respects. *Nec dote sanctitur concordia a thalami*. God brought her to the man: *Eve* did not come of her selfe: neither did she hunt and follow after *Adam*; but God brought her unto the man: as it is Psal. 45. She shal be brought unto the king in raiment of needle work: Shee and the Virgins, which bee her fellowes shall be brought unto the, &c.

God brought *Eve*; *adduxit, non traxit*, he brought her, he did not compell her: she is not to be drawne against her will,

but

August;

Psal. 45:

but shee is to shew a free and checrefull consent, for so it followes in the 45. Pial.  
with ioy & gladnes shal she be brought, she  
shal follow with a lonyng & cheerful heart,  
& so shall she enter into the Kings palace.

And G O D brought her to the man.  
When shee is once brought and deli-  
vered up to the man, then the husband must  
tender her as much as all her friends, be-  
cause he hath taken her from her friends  
and covenanted to tender her for them  
all.

From her parents and friends shee is  
committed to her husband as a Sanctu-  
ary to defend her: therfore in any case the  
husband may not wrong her him-  
selfe. Genesis the twentieth and the 26.  
*Abrabam is called Saraes vaile,* because  
hee was to keepe and to defend her.  
Proverbs the twelvth and the fourth,  
the woman is said to bee the crowne of  
her husband: bee that woundeth her,  
woundeth his owne honour, and tram-  
pleth under his feete his owne credit and  
his crowne.

Saint Peter in his first Epistle the  
third and the seventh, hec teacheth us  
to

to give honour unto the woman as the weaker vessell : not to use them roughly as pots and pewter, but tenderly and warily like glasses, not expecting that wisdom, that patience, that faith, nor that forbearance in the weaker vessell which is not many times in the stronger.

The name of a wife is like the Angell which staid Abrahams hand when the stroke was comming. Therefore as Iohnabans arrowes were shot not to hurt, but to give warning : so the very words of the husband to the wife, they ought not to be spoken with the least intent to grieve, but like sauce that is made of purpose to sharpen the life, and make it sweeter.

To bee short; when the woman is once brought unto the man: If hee bee churlish and unkinde, of whom can she hope for comfort? both in mariage and in all other estates, offences will grow: but in all the duties towards the wife, there is found no office of beating. Therefore hee that cannot rule her without beating, is worthy to bee beaten for chusing no better.

Lastly,

Augustine.

Lastly, because neither *Dens venter*, nor *Dens Mammon*, brought them together, but the Lord God most pure, holy and undefiled, therefore new married couples ought to carry themselves in a sober, innocent and undefiled manner. Not as prophane and uncivill people in the lusts of concupiscence, but as knowing how to possesse their vessels in all holinesse and honour ; even as Saint Augustine said : *Tbalamus fit pro templo, & thorus pro altare;* The Chamber must bee sanctified with prayer as the temple, and the bed kept undefiled as the Altar.

Rom. 5.14.

Saint Paul in the fist to the *Romans*, and the fourteenth, said the first *Adam* was a figure of the second *Adam* who was to come : and the *Hebreuws* gave a rule that wheresoever mention is made of man & wife, there also is a mystery of Christ & his *Church*. This is apparent in divers places of the Scripture, especially here in the creation of the woman : as Saint Hierom said, here is *Cortex & medulla* : here is a literall and a spirituall sense to be understood.

*Adam*

Adam he might not be alone, Christ  
old not be alone: but in the second to  
Hebrews it is said, He brought many  
dren unto glory with him.

Adam he slept on the earth: Christ he  
pt, and was laid in the grave:

Adam he slept: Christ he dieth, which  
calleth a sleepe, Ioh. II. Lazarus our  
nber sleepeth.

In the sleepe of Adam, Eve was born:  
the sleepe of Christ, the Church was  
orne.

Adams left side was opened: Christ  
s left side was pierced.

Out of Adams side came a bone, which  
ade a living soule: out of Christs side  
who me water and bloud which maketh a  
gave a quickning spirit.

Adam imparted unto Eve the strength  
ery of a rib, & took instead the weaknesse of  
entin lesh: Christ to redeeme his Church af-  
cially & a sort imparted his divinitie, & tooke  
n: as instead the weaknesse of humanity.

Eve was made of Adam when she was  
itually nothing: Christ redeemeth his Church  
when through sinne it was worse then  
nothing.

9 Adam after his sleepe acknowledg<sup>eth</sup> Eve when she was brought unto him. Christ after his death did acknowledg<sup>eth</sup> his Church, when he said to Sain<sup>t</sup>, W<sup>e</sup> doest thou persecute me : that is, m<sup>any</sup> Church.

10 Adam and Eve were married : Chr<sup>i</sup>s<sup>t</sup> said in the 2. of O<sup>r</sup>o. 14. I will mar<sup>ry</sup> thee to me in faith.

11 Eve was given unto Adam ; God gave his Sonne unto his Church : in the 3. of Ioh. God so loved the world that gave his Sonne.

12 Man is to leave father and mother and to cleave unto his wife : Christ left the bosome of his Father and the presence of his mother, to stick unto his Church.

13 Adam and Eve were one : Christ and his Church are one.

One in name : of Christ we are calle<sup>d</sup> Christians. One in the effect of the name : Christ cometh of  $\chi \rho \iota \omega$  to anoint us and we are all anointed with the same Spirit.

There is one body. 1 Corin<sup>th</sup>. 12. 19  
There are many members, but one body even

so is Christ: the fourth of the Ephesians the fourth, there is one body, one spirit, one Lord, one faith, one Baptisme, one and father of all, who is above all, and through all, and in all, to whom be all honour and praise,  
both now and for  
ever.

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Sancte Iesu sis mihi Iesus.

FfN IS.

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## THE NINTH SERMON.

MATH. 2. 10. II.

and when they saw the Starre, they reioyced with an exceeding great ioy: and went into the house and found the Babe with Mary his Mother, and fell downe and worshipped him, &c.

1 Kings.

ON C E R N I N G the persons: in the first verse of this Chapter they are called *Magi*, which is a Persian word, and signifies wise or religious men. For the word *Magus* amongst the Persians (as Zanchius said), *Nihil aliud erat quā rerū Diuinarū interpres*: was nothing else but an interpreter of holy things. Where-

Chrysost.  
in 2. hom.  
opere im-  
perfct. in  
Mat.

Zanch. de  
oper. Dei.  
l. 4. c. 5.

Plato, in  
Alcibiade.

Luther.  
Calvin.  
Beza.

upon *Plato* said that they did study Θεῶν δεῖπνον καὶ πατέρων, the worship of their Gods, & the lawes of their country. Of what degree and calling they were, howsoeuer it be doubted by some learned men of note, and questioned by diuers, yet until greater proofe shall better informe me; I take them to haue been Princes, Rulers, and heads of the people, in their severall countries.

My purpose is not to stand upon their names, ages, statures, and particular Provinces from whence they came, or that they were Kings of *Colein*, and their reliques to be seene there; (the holy Ghost being silent in these circumstances not so materiall) I wil not be curious or inquisitive therein, thereby to raise vaine questions, and continue fabulous traditions, which are not profitable.

But this I affirm, that they were Kings: though not living in that height & royal magnificence, as most kings do now, yet such they were as those whom *Abraham* with his Family overthrew, and as those thirty Kings whom *Joshua* overcame.

Albeit they be not so precisely named by

Plin. I 3.  
cap. 10. nil  
mirum  
istos Ma-  
gos reges  
fuisse.  
Gen. 14. 15  
Iosb. 12.

by the *Euangelist*; yet Kings they were, as S. *Chrysostom* said *Job* was; & as Saint *Ambrose* said *Jobs* friends were, though they be not stiled so in the Scriptures.

Notwithstanding, the Scripture doth in the first verse of this Chapter expressly set forth their worth and dignity by an *Ecce. Ecce*, is an Herald for a king: *Behold* doth not cōsort with men of mean rank. The holy Ghost said, Behold, behold, the great King of Heauen no sooner left his Pauillion, and descended here upon earth, but presently Kings of the earth gave their attendance to do him homage

Priuate men in their own persons doe not publicuely congratulate, much lesse send to congratulate the birth of kings; But *David* a king, sends to *Hanan* a king; and *Hiram* a king, sends to *Salomon* a king; and *Herod* a king, he offers to congratulate Christ a King.

Doth it not derogate from the honour of Christ, and tend to the dishonour of kings, and these should be thought to be priuate that plebeiall? or rather on the contrary could any course be more noble & worthy, then to haue kings to be un-

*Job 29.*  
*Ambros. in  
Offic.*  
*Tobiae 2.*

*1 Sam. 10.*  
2.

to us the first fruits of Christianitie.

What might better declare, and more notably set forth Christ to be the Lord of nature, and Saviour of mankind, then being a Babe, and in poverty, presently to have Kings to adore him, and even in his infancie to draw unto him remote Princes to travale from their native countries, and to worship him in a poore and homely Stable ?

Ought the Birth of Christ to be sooner knowne, or more fitly published to any, then to Kings? No assuredly: the divine wisedome of God did not manifest the gracious mysterie of his Sonnes Birth to Scribes or Pharisies, or any other calling at the first, but to Shepheards, & Kings: unto Shepheards amongst the Iewes, unto Kings amongst the Gentiles: unto Shepheards to feed, and unto Kings to governe: unto painefull Shepheards to watch over Christs flocke, and unto wise men, Kings to protect and guide the Church of God.

*Tertullian* well observed, that the East Countries had many Rulers, who were both Kings & Priests, and they being

ing both Kings & Priests, did the rather seeke after Christ, for that by ancient prophesies they had learned, that hee should be the highest Priest, and chiefeſt King that ever raigned.

Diogen.  
Laerti.  
Cic.l.3. de  
Divinat.

*Plato de Rep.* said, *Qui Philosophabatur ijdem regnabant.* Their wiſe men were Kings.

Plat. de  
rep.

Tully said, *Nec quisquā inter Persas regnare posſit, niſi ante Magorum disciplinā perceperit.* No man might rule amongſt the Persians, but hee must be ſkilfull in the mysteries of their Religion.

Tull.de  
Divin. lib.  
10.

*Plato* alſo doth teſtifie, that untill the time of *Pſolomie*, no man might be a king amongſt the Persians; *Niſi Magia egregia imbutus.* Unleſle he were eminent in the knowledge of thofe mysteries.

Phil.de  
ſpec.legi-  
bus.

*Strabo* ſaid, *ijdem fuere Magi apud Persas quod Moses apud Hebraeos:* as Moſes was a Ruler and a Prince amongſt the Iewes, ſo were their wiſe men amongſt the Persians.

Strabo.l.16

And althoſh, in propriety of ſpeech, Moſes were no King, yet he was *αρχων*, in *Rectitudine Rex*, that is, he had *ius regale*, a power regal, & was in very deed a King.

Princes therefore they were, that by them and their authority, the fame of Christ might the further bee spread abroad, and the gladsome newes of his saluation more generally received.

Rulers they were and kings, that both poore men and Princes, Iewes countrey-men, and friends Gentiles, strangers & enemies might witnessse and giue testimony to the truth of our Sauours incarnation.

And therefore Saint Basil cryes out: O you hard hearted & unfaithful Iewes. *Ecce, Ecce inimici vestri.* Behold, even Heathen kings your enemies do witness the truth of your Redeemer. *Intrate, intrate,* Come come, beleue in Christ, and enter with us into the sheepefold.

Morouer their iourney, their attendance, their treasure declare theē to haue been Princes in their severall countries: because of their own accord, in the depth of winter, in the freezing months of December & January, they undertook a long and tedious iourney from Persia to Palestine, 1500. miles, onely to congratulate the Savior of the world, which encan-

Basil. hom.  
de huma-  
na Christi  
generac.

men

men had never been able to performe.

In this their iourny they were attended as Princes; having, as the Prophet *Esay* foretold, Camels & Dromedaries, for the conveyance of their Treasure. Treasure argues royalty & state. Private men traueile not with treasure. Neither did it stand with the estate of Students, Priests, Private men, or with meere Astrologers, so farre to carry treasure. It was fit and possible for kings, according to the prophecie of the Psalmist; *The Kings of Arabia and Saba shall bring gifts*: which prophecie Saint *Hicrome* writing upon that Psalme doth expound to haue been begun in these kings.

*Esay 60.6.*

*Psal.72.10.*

Had they not been Princes, how durst they have made such publique enquirie for another king? would not their treasure haue beeene confiscate, and themselves clapt up? Why was *Herod* so troubled, and the Citie in an uprore? Shall we thinke at the speech of a few obscure and unknowne men?

Why was a councell of State so suddenly called? and why were they suffered to depart in safety, contrary to *Herods* command,

command, & without any pursuit made after them, but that hee and his people stood amazed, to heare Christ enquired after, and worshipt as a King, by men of that eminency, unto whom they durst offer no violence, and whom God in his divine providence would not suffer to take any wrong, or disturbance in this their iourney.

While *Herod* yet lived and raigned in Iury, no man could make open enquiry, and give honour to another King, but with present danger of his life. Besides, no man was to rule in *Iurie*, but whom *Augustus* the Emperour named: yet they neither feare *Herod*, nor stand in awe of *Cesar*: but like themselves, in the Metropolitane Citie, where *Herods* Court lay, openly, plainly, confidently they aske & inquire, *Vbi, ubi*, Where is hee, who is now borne King of the Iewes?

That they were Kings, the ancient Fathers carry it with a full hand.

*Basil, Gregory, Nazianz. Theopb. Saint Chrysost. Hilary, Athanas. Tertul. S. August. Saint Ambros. Saint Hierome, Thom. Aquin. Antonin.* with infinite others All which

which croupe of holy men and writers were induc'd to affirm them to be Kings by many & pregnāt prophesies of Scripture : especially by that ancient prophe-sie of Balaam, in the twenty fourth of Numb. *A Star shall arise in Jacob, and a Scepter shall arise in Israel.* And that in the sixtith of Esay, *Gentiles shall walke in thy light, and Kings in the brightness of thy rising shall bring gold and incense, & shew forth the praise of thy glory.* All which now in these kings was fully verified.

Numb. 24.

17.

Esay 60. 3.

Thus wee briefly see Their treasure Princely, their attendants great, their iourney long and chargeable, their boun-ty and magnificence: the Rumour of the people, Herod's feare, and present sending out, their boldnes and confidence in ma-king publique enquirie, their peaceable and safe departure. Prophesies of Scrip-ture, Testimonies of Fathers, the wise-dome of God, and Christ's peculiar ho-nour : all these doe strongly perswade us to beleevē that they were Kings.

Lastly, I hold it sound doctrin & religi-ous, in the Scripture, where there is a doubt, to conceive & beleieve that which doth

doth make most for the glory of our Redeemer. And out of all doubt, it doth much stand with the goodness of God & divine wisedome of the highest Creator, first of all and above all, to sanctifie the calling of kings, and to receiue them to his safe protection, that under them all Christians and faithfull beleevers, might enioy a peaceable and religious life.

Christ therefore being a king, as most worthy and necessarie of all others, first halloweth the calling of Kings : cleane contrary to the course, which the Pope Christ's Vicar taketh. For Christ first tooke kings to his protection and safe keeping ; and Christ's Vicar expofeth kings above all others to hatred & bloudy murthering. Christ came to give unto beleeveres a heavenly kingdom, and the Pope taketh upon him to dispossesse Princes of their earthly kingdomes, to have them dispatched, and cut off at his pleasure, and absolving their subiects from obedience.

Which hellish doctrin of *Suzarez, Belarmino, Miriana, & Baronius*, hath filled al parts of the world with treason, bring-

Bellar.de  
Rom.  
Pont. I. s.  
cap. 7.  
Baron. ann.  
1589.

ing fatall & fearfull accidents upon kingdomes and countries; and even in a moment to cause bloody uproars, and endless confusion to fall upon them.

I may not stray from my Text. I say no more. But whereas they cry out: the Church, the Church is theirs: & if they do but name the church, they strike all the world dumb: Lord deliver every Christian from being a member of that Church.

1 Where *Index expurgatorius* is godly practise.

2 Equivocation a sincere and lawfull oath.

3 Blowing up of states is a religious enterprize.

4 And murthering of kings, a holy point of doctrine.

Bragge and boast what they can of the church, once againe I say, let not my soule rest in the bosome of that Church, when bloody & murthering miscreants, *Marenel* the Pistoler, & *Jacobin* the stabber, and *Ravilliack*, the Goarer, are taken for holy men & accounted Saints. Assuredly the Angels are abashed, Christians stand amazed, infidels smile, and the Devil laughs

laughes amaine at this holinesse and divinity.

Christ received the homage of Kings, to the end that as they then supplied his wants, worshipped him in povertie, and comforted him & his blessed Mother in their necessitie, so still hee taketh upon him the protection of their calling, that riches, and honour, and peace, and long life, and eternall happynesse may bee the reward of their loue and faithfulness. Which blessing the Lord settle upon the heads of all religious & Christian Kings, to the worlds end.

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## 2. *A Starre.*

**T**He second point then which followes, is the meanes by which these wise men & Princes were guided to him that was the Prince of Peace, and the wisedome of his Father : and that was a *Starre*.

What Starre this was, a Comet or blazing Starre, a fixed Starre or Planet, or a Starre created of purpose for the direction

on of these men, because it did apparantly shine in the day : as the time will not give leave; so I hold it not necessarie to discoufe.

But whereas their Princes, skilfull in Astrologic, were led by a Starre : I doe therein obserue ~~θιλαρωπων Θεων~~, the sweetnesse & benignitiy of God, how lovingly he doth affit thofe that ſeek him, how he doth compoſe himſelfe to the diſpoſition of man; and even as face anſwereth face in a glaſie, ſo doth he apply himſelfe, to fit the humours and ſeverall affections of mortall men.

God might have ſent an Angell to certifie theſe Wiſe-men of the birth of his Son, as he did unto the Shepheards: but they were fittēd in their own praetise.

As Saint Chroſtome ſaid: God by a gracious diſpenſation of his Maieſtie & Greatnes, vouchſafeth to condeſcend unto mans nature, & doth ſecke to draw us unto him by theſe things which are moſt delightfull unto us. As for example:

Saint Auguſtine carried away in his youth with the praife of eloquence and learning, him he caught by the eloquence and

Chryſon.

Luke 5.

and learning of Saint Ambrose.

Saint Peter given to follow his vocation in Fishing, him he wonne by a great draught of Fishes.

John 4.

At a Marriage in Cana, to fit the guests, he tooke opportunitie, and turned their water into wine.

At the Well of Samaria, when the woman was drinking water, he takes occasion to talke of the Water of Life.

Saint Thomas not believing, except he might palpably feele him, to him he grants a sensible touch of his tender wounds.

The noble Eunuch reading all alone, and seeking Christ; for him Saint Philip is at hand, and presently expoundeth.

Saint Paul, on the contrary, threatening and persecuting in fury, he is fitted in another kinde with a sudden blow, and thundring voice from heaven.

The Jewes ever desirous to see signes and wonders, to them he shewed strange and infinite miracles.

Shepheards watching abroad in the night, they desire to see visions, and here musicall songs, and for them there is a vision

ision of Angels singing in the aire an  
heavenly antheme.

And lastly, for their men studious in  
the motions of the starres ; a bright shi-  
ning Starre going before them, and di-  
recting them unto Christ.

Thus for every affection, God hath a  
several favour, and seeketh to winne all  
unto him. He teacheth the ignorant, see-  
keth the wandring, comforteth the di-  
tressed, raiseth the falne, easeth the bur-  
dened, and restoreth ioy unto the sor-  
owfull. *Hee doth not breake a bruised  
reed, nor quench smoking Flaxe.* But in  
what measure soever we seeke Christ,  
and how faint soever our desires be, yet  
will he brings us on, and helps us for-  
ward. Thereby teaching every one of us  
what we should do in our severall cal-  
lings: how meeekly, how compassionate-  
ly we should carry our selues to all, to  
become all things to all men, seeking by  
all possible meanes, to winne or gaine  
yon unto Christ.

Mat. 12.20

### 3. *They rejoyced with exceeding great ioy.*

IT follows now, that we obserue their affection here, whē they recovered the sight of the happy & ioyful Star. It is said *They rejoyced with an exceeding great ioy.*

In the former course of their iourney, when they came to *Jerusalem*, the sight of the Starre was lost, and this troubled their minds, and made them very pen-sive. But within a while the Starre appeared againe : Then *they rejoyced with an exceeding great ioy.*

Pro.8.31.

Herein I do obserue, *vt delitatur bonibus*, how it pleateth God to delight himselfe, and as it were to disport and play with the children of men, & especially those whom he most entirely loveth.

Out of his excellent providence, out of the true intention of his goodness, to make us seeke and long after him, he doth qualifie our temptations, he doth temper our lives with moderate and pleasing varietie of ioy and sorrow : to the end, our prosperity may not be too sweet,

sweet, nor our sorrow too bitter; that we should not be overjoyed in the one, to forget God; nor overwhelmed in the other, to despair in our selves.

That we here present, and all other mortall men may learne to rest and relie upon God on all occasions, that we may be seasoned, and throughly experienced in all the wayes of Christianitie; The Lord crosseth our desires, he changeth our prosperitie, turnes us to our selves, and many times seemes as it were to leave us utterly at a losse.

The bird when she teacheth her yong to flic, she draws them by little and little from the nest, going and coming, she is ever about them; she sits sometimes a-loose off from the nest, yet ever she obserues what they do, and upon any danger, she gives them warning, and relieves them to her power.

In like sort the Lord doth deale with those whom he doth most entirely love; with holy thoughts & heavenly meditations, as it were with silver wings, that we may learne to flic & mount unto him, he pulleth us, and plucks us from the wonted

and warme nest of our worldly content,  
he draws us from our secret and private  
delights,& so leaves us for a time:within  
a while he comes againe, stands a far off,  
obserueth what we do, and still one way  
or other doth comfort us, watching over  
us with his gracious providence.

Luk 34:27 As the Disciples walked to *Emaus* sad  
and pensive, Christ comes to them un-  
known, he opens the Scripture, sets their  
hearts on fire, & in an instant he is taken  
out of their sight. Within a while when  
they are altogether, hec stands in the  
midst of them; They heare, behold, and  
touch him; he talks, eats, and ioyes with  
them, and in a moment gone againe.

Ac. 8.

S. Philip by the way fals upon the no-  
ble *Eunuch*, preacheth, converteþ, bap-  
tizeth, reioyceth his heart; and in the  
twinkling of an eye he is caught away  
and seene no more.

S. Paul in spirituall ioy, sometimes is  
rapt into the third heavens, otherwhiles  
the messenger of Satan buffets him.

David ioying in God, sometimes cries  
out; *Whom have I in heaven but thee?*  
otherwhilcs, he complaineth; *I go mour-  
ning*

ning all the day long.

Thus God in his comforts & spirituall graces, as *Augustine* said; *Itq; reditq; frequens, & ludit ante oculos dulcissima sua gratia.* The Lord God out of the tendernesse of his loue, euer and anon he comes and he goes, he appeares and departs, he loves and tries us, he ioyes us & leaues us; that we may mourne for his departure, and long for his presence.

August.

Even as a flash of fire doth lighten the eies, & yet amaze the mind: So said *Greg. Nazianzen*, his often coming doth ioy the heart, and his sudden departing doth daunt the spirit, it doth ravish the soule with more desire to behold him, and with greater admiration to enjoy him.

*Gre. Naz.  
in orat. de  
Chri. nati-  
vitate.*

I dare say, many a Christian here present, hath found some experience hereof, in his owne heart. Sometimes, when all goes not right, when God doth a little touch, and the world runnes crosse upon us, our thoughts are troubled, our spirits deiected, & all dismaid. We walk up and downe sorrowfull and heavy, as though God had quite forsaken us. After, when with praiers, teares, and good desires, we

have earnestly sought him ; in spirituall ioyes our soules feele him effectually present. Within a while, when we are neare our hearts content, all is turned againe, even as we are ready to embrace him, he is suddenly gone.

Yet for all this we must hold on our iourny, we must stil seek after Christ, and if we look up to heaven the Star will appeare againe. New ioyes, new comforts wil come unlooked for; and in the end, as they did here, we also shall rejoice with great ioy, and chearfully passe on againe.

This amiablenessse of Gods love, with new kind, and most welcome favour still and againe renewing his mercie, and sensibly declaring the truth of his goodnessse towards us, it ought to sweeten all our sorrows, and calme all our crosses, it ought entirely to knit our soules unto him, that no worldly accident should ever make us to question his truth, no affliction to quaile our spirituall comfort, nothing in this earth to daunt that holy confidence, wherewith we relye on our dearest God. For as the Psalmist saith;

*The Lord will shew us great troubles, and yet*

yet he will returne and refresh us, and bring us out of the deepe againe.

#### 4. They found the Babe, &c.

**V**ELL then, as after their long and doubtful iourney they were exceedingly ioyed by the appearing again of the Star; so now in their successe they are made perfectly happy, by seeing the Sunne of Righteousnesse himselfe, that great light which lightned the Gentiles and was the glory of his people *Israel*, howsoever now obscured by the vaile of our mortall flesh. For they went into the house and found the Babe, &c.

The Wise man said ; Treasure that is hidden, & wisedome that is not known, there is no pleasure in them both.

Ecclesiastes 4:1.  
14.

God will have his Son the Redeemer of man, both to be found and knowne. *Mox ab omnibus vult agnosci, qui dignatus est pro omnibus mori.* As he came to die for al, so he would have his Incarnation known to all, even of strange & forraigne kings ; that so all the ends of the world might see the saluation of the Lord.

No creature in heaven and earth could bring him to be thus found in the fraile house of our flesh, much lesse in a poore and homely stable, but his own love and tender compassion unto man.

When *Elias* was hidden, & lay couched in a Cave desolate and all alone, the Lord said, *What dost thou here Eliab?* So may it in this case be said, Lord of heaven and earth, *What doest thou here?* Why cameſt thou to this forlorne and abject place? This is worthy of our admiration and love, that the king of glory should thus humble and debase himself, in this manner, and all for our sakes, for us sinners; That he by whom all creatures had their beginning, and now have their being: That he who rides upon the Cherubins, and flieth upon the wings of the winde: That he upon whom thouſand thouſands of ministring spirits do attend: That he who ever was & now is, incomparably blessed in the contemplation of his owne goodnes: That he who might have kept himself in his heavenly Pavillion, so that neither Cherubins, Men, nor Angels could have ſcene him.

That

That he, I say, should be thus found in a stable, amongst beasts, a silly Babe crying and sucking his mothers breast.

The Creator is become a creature, he that is infinite is contained; He that makes all men rich, is become poore: He that is a spirit, is clothed with flesh.

The invisible is seen, the incomprehensible is compassed in a Stable: He that was before all time, is borne in time: the immortall is become a Babe: He that filleth heaven & earth is found in a Manger

Here must a Christian man begin the hope of his salvatiō, in seeking of Christ incarnate, and finding him in the obedience of his life, and all-sufficient sacrifice of his death. Blessed and ever blessed are they that so seek, and so finde him.

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*5. They fell downe and worshipped.*

IN the last place we may observe the Reverence and devotion of these men, who when they had found the blessed Babe, though thus meanly attended, and in

in a poore estate, fell downe and worshiped him.

There is a generation of prophane & sensuall men, who when they come into the houle of God, or to the publick hearing of his word, they are like Elephants they have no ioynts in their knees, they talk, whisper, and gaze about, without any kind of bodily reverence, & as it may be thought without any inward devotions at all: For as S. Ambrose said, *Gestus corporis vox animi.* The inward minde is expressed by the outward gesture.

And assuredly, that God that made both body and soule, should be worshipped by both. Thus much the whole current of the Scriptures doth apparantly teach us, both by precept and example. *For this cause God hath exalted him, giving him a name, that at the name of Iesus, every knee should bow.* For the better assurance to have this performed, I have sworn, said the Lord by my self, that every knee shall bow to me. Nay more: If one come, saith S. Paul, into the publick congregation, and the secrets of his heart be made manifest, he will fall down on his face and

Ambros.

Philip. 2.  
10.

Iса. 45. 23.

1. Cor. 1.  
33.

and worship God. The devil himself doth teach us this duty of holy reverence: for he would have our Saviour to fall downe, and worship him: which he would never have done, had it not been a service only proper to God. So doth the originall word inferre: for, to worship, is with all reverence to fall down low, and humble our selues in all humilitie. So *Abraham* fell on his face, and worshipped: *Jacob* on his death-bed leaned on his staffe, and in holy reverence bowed unto God. Three times a day *Daniel* kneeled on his knee, and prayed, and praised his God.

Mat 4.9.

*S. Stephen* kneeled down and prayed; *S. Peter* and *S. John*, fell downe at our Saviours feet: and the Elders fell downe before the Lambe.

Act 9.10.

Act 7.

And here in my Text these Princes, ~~moors~~, falling down in all humility before the King of kings, as *S. Chrysostome* saith, *ex religione & Latria*: out of a religious heart, and true devotion, they cast downe their honour at Christ's feet, and did adore him.

Chr. hom.

8. in c. 2.

Mat.

Oh, it is most pleasing to God & man, to behold the Priests and Ministers of God,

God, praying and weeping at the Altar; Judges grave & upright, in seat of iustice the people, and especially the better sort, reverend & humble, bending their knees or prostrate on their face in the service of God, and holy places of Religion:

*Solomon was never more royall and renowned, then when he and al his Nobles humbled themselves, rejoyced in God, and worshipped the Lord together at the dedication of the Temple.*

Euseb. l. 14.

It is reported by *Eusebium of Constantine*, that great and Christian Emperor, that he so oyed in the reverend worship of God, and practise thercof in himselfe, that he caused his coyne to be stamped, with his own Image devoutly kneeling, and lifting up his eyes to heauen.

Honourable is the memory of *Henry the second*, in that with great reverence and lowlinesse, cuen prostrate to the ground, he tooke the Crowne from his head, set it upon the Altar, and offered it to God, in the Church of Worcester, refusing ever after to weare it once dedicated to the Lord.

Who can but oy to heare of the hum-  
ble

ble and religious carriage of that most Christian and thrice Noble *Godfrey Duke of Bulloine?* who having recovered *Ierusalem* from the Turks and Saracines, after his happy atchieved victory, he with all his warlike troupes, their Pikes trailing, their Drums and Trumpets dolefully sounding, bare-headed, and bare-footed, marched three dayes one after another in the holy city, mourning and bewailing the death of Christ, holding it unfit to shew any ioyfull triumph where his Saviour suffered his dolefull Passion, & refusing to be crowned with a crowne of gold in that place, where his glorious Redeemer was crowned with a crowne of thornes.

Now behold I beseech you, & consider rightly these renowned and glorious Christian kings, in respect of whō what are these crimson and curled gallants? these plumed and painted wormes and creatures? What are they? and what were their Fathers? If Christ be their Lord, where is then his feare? If he be their Saviour and blessed Redeemer, where is their humilitie and reverence?

We see these Kings and Princes did honour Christ,in a homely Stable:these do it not in a beautifull Temple.

They did adore him consorted with Beasts,these neglect him amidst a multitude of Saints.

They did do him great reverence,finding him a Babe here with his Mother:they will not bow downe to him sitting at the right hand of his Father.

They fall flat before him an Infant, and in poore estate : these will shew no humility nor reverence,now he reigneth most gloriously in the heavens.

But, alas, they that carry themselves thus boldly, priding and pleasing themselves in their owne folly and vanitie; what do they but sowe the wind, and reapethe the whirlewinde? The joy of the life, and true contentment of the soule riseth, groweth, and standeth merely from holy affections truly knit, and honest indeavours humbly devoted unto the Lord,no longer of continuance then they be guided by the blessed Spirit, and valued by the gracious acceptance of a mightie and fearfull God. Otherwise,all earthly

earthly things, all worldly ioyes are  
vaine, and most extreame vaine. These  
Princes therefore shewed themselues to  
be wise men indeed, in seeking Christ,  
who was onely worthy to be sought,  
and none but he worthy to be found.

O gracious Lord, and blessed Redee-  
mer, bow our hearts, and the thoughts  
of our hearts unto thee, that in this vale  
of tcares, and fewnesse of dayes, we here  
present, by their example may earnestly  
seek thee; and when we have sought thee,  
we may joyfully finde thee ; and when  
we have found thee, that we may rever-  
ently worship thee : that we may wor-  
ship thee, and feare thee , that we may  
feare thee and love thee, that we may  
love thee, and for ever enjoy thee,

O blessed Lord Iesus : to  
whom be, &c,

**F I N I S.**